NATIONAL WEEKLY

Social Justice

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ADMINISTRATION HOLDS KEY TO DICTATORSHIP

LABOR LEADER WARNS NATION'S WORKERS ON PERILS OF WAR POWERS

BECAUSE LABOR WILL SUFFER most in the event this nation is plunged into war, Mr. Matthew Woll, Vice President of the American Federation of Labor, warns that a plan for war-dictatorship is now in the hands of the Administration.

The *"Industrial Mobilization Plan of 1939"* grew out of an earlier plan, the aim of which was to promote peace. But, since 1936, Mr. Woll points out, the "Plan" has evolved into a secret document detailing exactly how the nation shall be railroaded into dictatorship under the complete control of one man.

The Vice President of the American Federation of Labor paints a picture of *a "100 per cent totalitarian State, which even Hitler and Stalin might well envy!"*

Should this nation flirt with war to such an extent that the President decrees a "national emergency," the labor leader warns that "a single individual will control the acts, thoughts and lives of every citizen!"

Mr. Woll's warning was conveyed in an address in December before the Central Labor Union of Trenton, New Jersey.

"What was originally conceived as a peace instrument has now developed into the greatest monster ever to threaten the very structure of our rights, our liberties and democratic institutions," Mr. Woll declared.

What is this *"Industrial Mobilization Plan"* that strikes fear into the heart of American labor? Briefly, it evolved out of two previous documents: the *Industrial Mobilization Plans* of 1931, and 1936. The first appeared as the work of the War Policies Commission, and listed as its primary objective the promotion of peace through proper education concerning the horrors of war.

The second plan, a revision appearing in 1936, was issued under a similar inspiration, but went into greater detail concerning the controls to be exercised in the nation, should a war ever eventuate.

Last year, a still further revision was issued. This plan, unlike its predecessors, was secret. An obvious effort was made to conceal the provisions of the Act. Even members of the Naval and Military Affairs Committees of Congress were not able to obtain copies of the 1939 revisions. Newspaper accounts in the early Autumn reported that the plan had not even been printed, but had only been mimeographed, *and that only 25 copies were in existence!*

As a responsible leader of American labor, Mr. Woll takes particular exception to this plan for wartime dictatorship. To begin with, labor is shorn in one comprehensive snatch of all the rights it has succeeded in wresting for the worker over the last

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DO NOT TRUST STATECRAFT ★ **PROFITS IN WAR TAKEN FROM BOTH SIDES** *By* Leon Hamilton ★ **'FILTHY LUCRE' IN THE EARLY CHURCH** *By* Louis B. Ward

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DINNER CHAT
By the Staff

Some Editorial Confidences

MANY of you have written in to tell us that you "like the magazine so much better" since its policy of a positive program for social justice has been more emphasized. This is, of course, encouraging. We want to make this YOUR National Weekly. To keep it that way, we really should hear from you more frequently.

Now that the magazine is more satisfactory to the "regulars," is it not reasonable to suppose that it will appeal to new readers also?

You no doubt have noticed the little boxed announcements scattered around in recent editions of the paper, offering enterprising readers the opportunity to make some quick and easy extra money with a little circution effort. Scores have taken advantage of this offer; the same opportunity is still open to many more. Father Coughlin is handling this detail personally; simply write personally directly to him saying something like: "I certainly need the money all right; what do you want me to do?"

* * *

In addition to the regular subscriptions ($3 a year), which insures your receipt by mail of SOCIAL JUSTICE every week at your home or office address, there are a number of ways of distributing this popular National Weekly Magazine.

Street sales, sales at church doors and public meetings, and here and there newsstands or store counters—these seem to be the main outlets, otherwise than by personal subscription.

Not nearly enough persons, it seems to us, take advantage of another very dependable — and profitable — distribution; namely, the regular route carrier's door to door delivery. It is also the easiest way to start distribution. The success of those who have established SOCIAL JUSTICE routes would seem to commend the idea to others. Furthermore, one of the biggest and most successful national publishers depends almost exclusively upon this delivery system.

* * *

Let us take at random a typical case. Here is a letter right to the point, it says: "I began by ringing door bells, introducing myself and presenting the lady of the house with a sample copy of SOCIAL JUSTICE. Sometimes it was the latest edition, sometimes it was one several weeks old.

"In my case, however, on account of my work, I often had to make the first call in the evening, so that very often I talked with the man of the house. Very many times they asked me about one or more of the sixteen principles of social justice; especially, the annual living wage for labor and the one about honest money. Sometimes I dug up a back copy with an appropriate article which I thought one of these interested persons would like to read.

"Usually I gave away sample copies for two weeks, then if the people had had time to read them, they were ready with a dime the third week and, in most cases, became regular buyers. I realize that this seems like a lot of work just to get one buyer at a dime a week, but I happen to be interested in SOCIAL JUSTICE and the work Father Coughlin has been trying to do for us for so many years. I suppose it is easier to take a bundle of papers and sell them at a church door; but it just happened that in my small city all the churches and main corners were adequately covered. Besides, I like the idea of making a social justice 'convert,' *who will read the paper and talk about it to others after he has read it.*

"I do not know how typical my own experience has been, but it is my estimate that ***90 per cent of the people with whom I got a chance to talk and introduce the paper under those circumstances became regular customers.*** And they still are 'regulars'."

Now, that is a fine letter and we do believe that his experience is typical—typical, that is, for such an ambitious and personable "salesman." Many others have the same kind of a story to tell.

* * *

Many of you will recall that at the very beginning of his newspaper venture, four years ago, Father Coughlin asked us to "ring doorbells" and make a personal introduction of the young, new SOCIAL JUSTICE.

Now, we "regulars" have so long been familiar with the 16 principles of SOCIAL JUSTICE—many know them by heart—that we can see their application, or the lack of it, on every newspaper page we read. We too often forget how a copy of SOCIAL JUSTICE must strike a new reader encountering it for the first time. Your own experience probably has been like ours. Invariably they ask:

"How long has this been going on?"

"Why don't the newspapers tell us these things?"

"How can one editorial staff gather together so much information and interpretation on world events every week, and sell the result of all this research for a dime, without any advertising subsidy?"

These and like questions attest the new reader's enthusiasm for what to him is *a great discovery*. He would be a poor "salesman" indeed who could not follow up the advantage of such reader acceptance.

* * *

The route carrier doesn't ask the reader to do anything but answer the door and have a dime ready. He doesn't have to fill out a subscription order, chase around after a sales boy, or come out in the bad winter weather to buy his paper.

As the above letter suggests, the church door sales are an easy way; they offer a quick bulk turn over, but bad weather puts a dent in the newspaper business. Street sales of all publications follow a fluctuating trend; in the midst of a controversy in which many are interested, or when some sensation arrests the curiosity of the passerby, papers sell like hot cakes. But very often important information most vital to the welfare of the nation does not lend itself to sensational headlines, and the "curiosity sales" fall off.

It is the "regulars" who buy SOCIAL JUSTICE every week—*and read it*—upon whom we must depend.

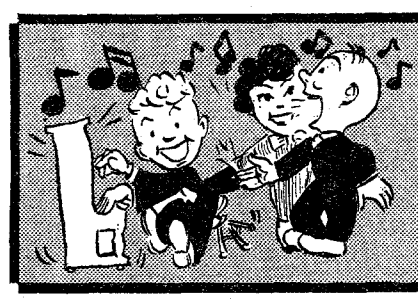
* * *

In no sense is this written in disparagement of those heroes of the rain and winter snow who week after week carry the message of SOCIAL JUSTICE into indifferent, or even unfriendly, areas. God bless them! They are our first line troops.

But what we have been saying is that *in addition to all that is now being done,* there is an almost untouched field for regular carrier routes in residence districts, which we commend to your attention.

Is there such a route now being covered in your own residence neighborhood? If not, why not take ten or a dozen copies of SOCIAL JUSTICE and make the experiment? Introduce yourself and SOCIAL JUSTICE to your neighborhood, leave a complimentary copy of this National Magazine and invite questions about the articles in the magazine. If these questions stump you, refer them on to us.

Why not write, this week, a personal letter to Father Coughlin, offering to do this little service for him and for the great cause of truth and social justice which he is trying to serve in America. There is no form to fill out, no formality required, just address your own personal letter to **Father Coughlin, Royal Oak, Michigan.**



PAL TELLS ABOUT A STAFF PARTY

HELLO FOLKS:

Brrrr, have y' got a warm spot on y'r hearth 's well's in y'r heart f'r me this day? Thanks. I'll settul right down 'n if I c'n stay awake long enuf I'll have my reg'lar visut with y'.

I've been out playin' in th' snow 'n chasin' around with th' childrun durin' recess time over at th' school 'n what with all th' fresh, cold air 'n th' exersize I'm kinda tuckered out. Guess I'm gettin' old. 'R maybe I've been eatin' too much candy lately. It's been all around th' offuce ever since Chris'mus 'n I jus' can't resist havin' a piece now 'n then. They say it isn't so good f'r y'r waistline 'r f'r y'r wind. Oh, well, I'm only livin' once so I should worry.

* * *

Well, las' week th' offuce was all in an uproar again. Yes, I guess it won't settul down t' normal 'til after Gladys is married 'n on her way. They had a lunchun f'r her over at Cotter's one day las' week 'n all the girls came t'work in all their glory. Y' shoulda seen 'em. Why I jus' couldn't bulieve they were th' same bunch uv girls I've been seein' day in 'n day out f'r years. I'm tellin' y', folks, y' don't hafta go outta y'r own backyard t' find beauty. Yessiree. Uv course Gladys has been lookin' glowy 'n beautiful like all engaged girls're s'posed to 'n is walkin' 'round in a daze. Love mus' be wunnerful! 'R maybe it was the fakt that las' week was her las' week t' work that made her look so blissful. Ennyway, whatever it was, it sure did th' trick.

Not only th' girls, but th' Boss was all shined up. It seemed funny t' see his best suit on him. He's been goin' 'round in those sweaters again. He seems t' think they're th' only thing t' wear. Well, all I c'n say, they look comfertuble 'n that's all. They don't do a thing f'r his figger, which, try as he will, stays pretty much th' same. But they say ev'rybuddy loves a fat man, so why try t' be diffrunses I. He 'n I might's well grow o 'n fat t'gether.

* * *

T' get back t' th' party—I was there, uv course, but I heard th ev'rybuddy had a swell time. Th sang lots uv old songs 'n some sa solos. That Joe Wright uv ours, th say, did a nice job on *"I'll Take Y Home Again Kathleen"* 'n then Buc O'Connor 'n Joe sang some old c lege numbers 'n Betty Clark liven th' party up singin' somethin' 'bc three little fishes. Why, even th' Bc played th' piano 'n sang a littul tu Mr. Traznik, annuther member our staff, sang *"On the Road Mandalay"* 'n ev'rybuddy joined th' korus. Golly! I wish they'd ha annuther party 'n ask me to it. Bu did get in t' see Gladys open up h weddin' presunt from th' office. Th gave her a lot of pretty glasses dishes 'n things t' stick a cuppla ca duls in 'n stuff like that. She lik 'em real well, 'n all th' girls we pleased. Finally, after all the hubb the typewriters started t' click aw 'n the day's work started in all ov again. I wonder what'll happen t week t' break the routine. Next we I'll be abul t' tell y' 'bout the we din'. I'm gonna get in there someh —I can't miss out on *all* th' 'citeme Heavens! Aren't I an employe 'rou here?

* * *

I guess I tol' y' we were taken ventory. Well, that's jus' bout o 'n all th' reports're made up. I v checkin' up on 'em, 'n ev'rythings good order.

Our subscripshuns're pickin' folks. Thanks f'r comin' through knew y'wouldn't let us down. K it up 'n we'll make our million m yet. Let's make 1940 our big year, Well, I'm feelin' much better af my littul visut with y', folks. Tha f'r lissenun. See y'next week.

—P

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Dictatorship In War Plan

(Continued from Page 1)

150 years. For another thing, the sections relating to the termination of the war emergency are reported to be extremely vague. As a matter of fact, "the Plan" provides amply for the continuation of the emergency dictatorship *ad infinitum*, because it specifies that the dictatorial controls over all civil life may be carried on into the "readjustment" period. The "readjustment" period of the World War of more than 20 years ago is still with us.

But not alone will labor lose under the ***Industrial Mobilization Plan of 1939.*** Every person over 16 would be subject to the dictates of an administration empowered to fix prices of all articles of commerce and every commodity.

Super-Government Would Take Over

Incomes may be taxed up to 93 per cent, and profits can be seized outright—100 per cent! The President of the United States will be empowered to fix all wages, and to license all business. Censorship of press, radio, and motion pictures will be in effect; personal liberties will be interdicted.

Three distinct steps to war are to be taken by the President, under the "Plan"; the actual declaration of war, thereafter, will be practically automatic. The first step is to *declare an "emergency"*— a simple emergency, in which the President is authorized to exercise a certain amount of arbitrary power. The second step is the *declaration of a "national emergency."* Out of this grows the third step, the *declaration of the "imminence of war,"* and the investing of the President with a large share of dictatorial authority.

First Step Already Taken

Now, the first of these three steps already has been taken. President Roosevelt *has decreed the "limited emergency,"* and now rules the nation under the nervous tension arising from the emergency itself. The "emergency," declared in September after the outbreak of a war in Europe, still exists.

Will the second step, the declaration of a "full emergency," be taken? If and when it is taken, then the successive other steps to dictatorship are virtually assured.

The original authorization for the establishment of the War Policies Commission expressly provided that "the commission shall not consider and shall not report upon the conscription of labor." It was, as we've said, to have been a peace mechanism.

How far afield the commission went in its work, and how far officials of the administration have moved in their effort to set up dictatorial controls of the nation, is evidenced in the subsequent revisions of the ***Industrial Mobilization Plan of 1931.*** Not only is labor conscripted; all males from 18 to 45 are required to register for possible military service, and all members of the civilian population who could be used, directly or indirectly, in conducting the war also will be required to register.

"According to the ***Mobilization Plan,***" concludes Mr. Woll's warning, to labor, "the Government will keep its iron grip on the nation's economic life, and its dictatorial control over labor after the war is over. For how long? Until the 'post-war readjustment' is completed, apparently. That may mean six months, ten years, or forever. The World War ended 21 years ago and 'post-war readjustment' has not yet been finished."

Editorial

Now that England and the Jews are battling desperately against Naziism, Atty. Gen. Frank Murphy of the United States finds a plot. Among the "plotters" are Michael Joseph Beirne, "born in Ireland," Andrew Buckley, "born in Ireland," John F. Cassidy, Leroy Keegan, George Kelly, Frank Michael Malone, John M. Ryan, Edward Walsh and Alfred J. Quinlan.

The charges consist of conspiracy to kill twelve Members of Congress, bomb the American League for Peace and Democracy, bomb the *Daily Worker* (Communist Party organ), bomb the Cameo Theater in Times Square showing Russian motion pictures, and bomb railroad bridges.

"The Arsenal" was worthy of Gilbert and Sullivan in their best day.

The law under which the charges are made is Section 6, Title 18 of the United States Code covering "seditious conspiracy."

Atty. Gen. Murphy was in New York for the round-up.

If there is any plot within the United States to overthrow the government or any plot in the United States where an armed uprising is planned, success to Murphy and to G. Edgar Hoover in uncovering and prosecuting the guilty.

For hundreds of years parallel procedure in respect to discovering plots has emanated from the British government in respect to the Irish.

John Bull, in trouble, could always discover a revolution, always could discover a cache of arms and always the Empire was in danger from a man or a little group of men who had incurred the enmity of those in high office.

Yet, good luck to Murphy and Hoover and may they have the courage to apprehend the known revolutionists of atheistic Russia who have already announced their sovereignty over every foot of American territory and who have plotted consistently since 1917 for the overthrow of our Government.

Good luck "Murph" and may that sword which was found be not a "Fenian" sword for then the danger of Revolution may be real and the Empire of "Bull" may once more be able to smear the Irish.

U. S. Cracks Down On Christian Front

With These Guns Could 18 Men Overthrow U. S.?

With the following equipment 18 men in New York City were plotting to "overpower the United States army, overthrow the United States Government, establish a dictatorship, 'eradicate' all Jews, seize all public utilities, including power, water, communications and all forms of transportation," according to information furnished J. Edgar Hoover, chief of the Federal Bureau of Investigation:

15 partly completed bombs (several of those shown in newspaper photographs were made of soup cans).

18 cans of cordite powder.

Twelve 30.06 Springfield rifles.

Four .22-caliber rifles.

One .32 automatic pistol.

One .20-gauge shotgun.

One .45 Springfield rifle.

Three ammunition belts with 750 rounds of machine gun ammunition.

One empty machine gun belt.

Two nightsticks.

One pound of semi-smokeless powder.

One sword.

3,500 rounds of 30.06 caliber ammunition.

500 rounds of .22 caliber ammunition.

Two boxes of safety squibs.

Pipe, sulphur, tin tubing, fuses, etc. for manufacture of bombs.

One 1-pound can containing 4 detonators and several cordite powder primers.

2½ feet of dynamite fuse.

1 broken box of .32 caliber ammunition.

1 box of miscellaneous ammunition.

Cache of Arms in Sports Club Seized in Raid; 18 Members Held

(Special to SOCIAL JUSTICE)

NEW YORK, N. Y.—F.B.I. Chieftain J. Edgar Hoover spoke the truest word of his life when he described as "fantastic" the alleged plot against the United States Government supposedly cooked up by the "Christian Front" under the direction of John F. Cassidy.

After swooping down on the "Sports Club"—an organization purportedly stemming from the Christian Front—Hoover's G-Men, operating under the personal direction of "retiring" Attorney General Frank Murphy, seized 11 Irishmen, 7 other individuals, 18 rifles, 10 or 15 soup can bombs, bullets, explosive fuses and chemicals.

On the basis of this seizure, the nation is informed these men "plotted the assassination of 12 Congressmen, national revolution, overthrow of the United States Government, and the establishment of a dictatorship."

Truly, this is "fantastic."

Christian Front Reaction to Reds

There can be no defense of sedition. If the individuals involved can be shown to be guilty of sedition; guilty of plotting a revolution, or of plotting the destruction of a single life, they should meet with proper punishment. With that everyone is in accord.

However, the Christian Front — not the "Sports Club"—came into being as an active protest against the activities of Communists, Reds, Pinkos and assorted Leftist radicals in New York and elsewhere. The only reason for the birth of the Christion Front was the threat to domestic tranquility kept alive by strident Communists. The only reason for its continuance was the threat to life, liberty and the pursuit of happiness made patent in every political activity of New York's Communists, shown to be directed from Moscow.

Attorney General Murphy, in the dying days of his administration, promised this "investigation." Having proceeded against Earl Browder, Robert Wiener, and other Communists on charges of passport fraud, perhaps he believed that a "Christian Front expose" would temper the wrath of groups aroused by the Browder prosecution.

If Attorney General Murphy, associate Justice-designate of the Supreme Court of the United States, has done the nation a service by saving it from destruction at the hands of 11 Irish-Americans, seven other men, and 18 rifles, 15 bombs and a sword, then may the light of glory form a halo above his reddish brown head.

Father Coughlin's Invitation Resented

But if, instead, this seizure and investigation is nothing but another smear directed against an active anti-Communist group in the name of Americanism, then the memory of this hysteria may haunt the former Attorney General in the day of his greatest achievement—his rise to the Supreme Bench of justice in the United States.

More than a year ago, on November 20, 1938, Father Coughlin called

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My Position Towards Organizations

From SOCIAL JUSTICE, August 14, 1939

PERMIT ME to clarify my position in connection with the broadcast of Sunday, July 30th, relative to the Christian Front.

First and foremost, let all those who are interested in either organizing the Christian Front or joining it understand that I am neither the organizer nor the sponsor of the Christian Front; and moreover, that it is not becoming for me to identify myself with this organization or any other organization.

From time to time, fine zealous persons have approached me to associate myself with various organizations. To protect any usefulness that I may have as a public speaker, I resolved, following the experience of the National Union in 1936, to hold absolutely aloof from all organizations. I must not depart from this policy even in the case of the Christian Front.

However, if Christians as individuals or as groups desire to establish a Christian Front with the objective in mind of incorporating the spirit and the doctrines of Christianity into our social life, that is commendable. Nevertheless, as a clergyman, I do not find it compatible to identify myself with any movement in any way whatsoever. I prefer to remain entirely outside all organizations.

As a clergyman, I do not find it irregular to support labor unions in general, even though labor unions, in some instances, have been responsible through some of their members and leaders for seizure of property and contempt of law. However, I do not belong to any of them; I do not attempt, except as an outsider, to sustain or direct them.

Thus, as I support labor unions, so can I support a Christian Front whose advertised principles and whose officers propose to defend Christianity against the unjust aggressions of anti-Christian forces, even though some members of the Christian Front will be deserving, by reason of their ill-advised actions, of just criticism. * * *

Therefore, while I encourage you to carry on in the spirit of Christ and in the spirit of America, I am sure that I can be of more service to the cause by refraining from participating in it either as an active member, an active officer, or an active organizer, and by continuing to be a voice that is friendly to your cause and to every other good cause without participating in their activities.

What I have said relative to myself also holds good for SOCIAL JUSTICE Magazine.

CHAS. E. COUGHLIN

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FROM THE TOWER

Can Man Catch Up with the Machine?

Radio address delivered Sunday, January 14, 1940, by Rev. Chas. E. Coughlin, (All Rights for Reproduction Reserved).

LADIES AND GENTLEMEN:

Be of good heart: One of the most important moral developments of the past few years is associated with the desire and determination on the part of employers to solve scientifically the riddle of mass production unemployment — the riddle which has baffled armchair sociologists.

Last week I received a thought-provoking letter on this subject from a coal and mining executive who employs 6,000 men. I shall read his letter and attempt to answer the questions he proposed to me for the consideration of this interested and intelligent audience. The letter reads as follows:

"The program committee of the X Club has assigned me the subject of 'Can Man Catch Up with the Machine?' and I would appreciate very much your personal opinion on this subject—it is very important.

"We mine bituminous coal and employ 6,000 men. When we are fully mechanized we will have laid off about 1,000 men. I realize that the general thought is that these men will be employed in the manufacturing of these machines. But, to start with, this type of labor and the age of these men will make it practically impossible for them to even do this type of work, and besides the automobile and steel plants and machine shops are reducing their personnel and have the same problem. Industry is using the best talent and research for improving its machinery so as to lower their costs and in many instances to just maintain their present business. Of course, no corporation can afford to maintain these extra men, and if industry doesn't take care of them the government must—and in the end the industry must pay for this in the way of taxes.

"These men cannot go 'Out West' because there is no 'West' any more. There is plenty of land on which they could raise everything they need for themselves and their families, but a bricklayer today earns more in an hour than a farmer does in 12 hours.

"It is estimated that there are 9,000,000 people unemployed right now. Possibly 3,000,000 of them are not physically or mentally able to go into industry. It is very difficult to give any specific plan as to how we are going to keep labor employed while we modernize our plants. Man created the machine to be his servant, but sometimes I feel that the man becomes the servant of the machine. I know many people say that we will discover new industries. For instance, what will they be? Should industry give more attention to the men replaced by machinery, or should that be government's responsibility? Please let me know your opinion on this vital subject."

Old Time Trades Routed by Machine

My friends, this is a most intelligent analysis of one of the greatest problems facing our civilization. In a certain sense, it is not a series of questions that my correspondent addressed to me. It is, I repeat, a complete presentation in itself of the problem. The basic question is: "Can man catch up with the machine?"

I shall try to answer it plainly and factually.

Since the year 1760—an arbitrary date used as a peg upon which to hang the Industrial Revolution — since the year 1760 one of the cruelest recurrent factors in our social life has been the dismissal of individuals from their traditional employments because of technological development. Most persons in this audience will recall the one-time appearance on the porches or window jambs of our boyhood communities such signs as, "Dressmaker," "Seamstress," "Hemstitching." Those signs are seen no longer. Many of these old time domestic trades have disappeared before the almost universal new West though not geographical, adoption of the electric sewing machine and of the tailor-made, or ready-made, clothing.

Gone are most of the spinners, the weavers, the fullers and the dyers who, one by one, decades ago, were thrown out of employment by the growth of the mechanical textile industry, never to be re-occupied. By the same token, most stagecoach drivers did not become locomotive engineers, most mulesters on the Erie Canal did not become locomotive firemen; most teamsters did not find employment as truck drivers, nor did the horse-shoers become managers of super-service gas stations.

The tragedy in hundreds of thousands of instances has been that this type of labor, due to technological development, did not profit individually by such development.

Our Own Homes Better Than Dad's

More important than mere population, is the increased demand the higher standard of living demanded by each succeeding generation over that of the preceding. The increase of population by 12-million odd a year I consider as a secondary factor when compared to the increasing family demands of the modern era. It needs no profound economist, no abstruse logician to support this thesis. In your own homes you become profound economists as you pause to take inventory of the very house and its contents and compare them to your father's home.

In place of the base-burner there is, perhaps, the central heating plant In place of mere thickness of wall, there is modern insulation. In place of wood or coal there is, perhaps, the oil burner. In place of the hand shovel there may be the automatic stoker. The modern home with its air conditioning, prepared roofing, floor coverings, incandescent lamps, telephone, radio, running water, bath facilities, laundry, washing machine, package suds and flakes, vacuum cleaner, modern refrigeration, gas or electric stove and household utilities, is proof positive of new markets secured through inventive genius. When we pause to count such blessings, it is evident that the dismissed, through technical development, are consistently replaced in the labor market through men and women employed to manufacture these new uses and new inventions.

The motor car brought in its wake the multiplications of hotels, restaurants, roadhouses, cabins, tourist camps and barbecues, while in the crowded city the cafeterias, the automat and the dairy lunch marked a new day for profitable labor.

Almost countlessly the list of new occupations grows through new devices, new things such, for example, as the cigarette, the expanding fur market, silk hosiery, the confectionery which were not common one hundred years ago. . . .

We Have a New Frontier Opportunity

While it is true that, through the development of labor-saving machines, men are theoretically dismissed from labor, yet in lowering the price, in broadening the market and in passing on profits to consumers, more men are required to make a million cars than were needed to make a hundred thousand.

The new frontier of industry, the is nevertheless, real. Now that the human race has settled down, it is our everlasting task to rebuild a civilization which meets the modern demand for new standards of living and new things.

For example, we should re-house America. In stating this I am not merely referring to the frightful obsolescence which has occurred since the collapse of the building industry in 1926; I am not considering that we are 14 years behind our normal building program. I am thinking of a regeared, a revitalized, modernized America which can decently shelter its people in and about our great industrial centers. Let us abandon the slum houses, the ill-ventilated, crowded, filthy, unsanitary dwellings which are out of keeping with the character, the worth, the dignity as well as the economic value of the human beings destined to dwell in this nation. There, my esteemed sir, is the nucleus of a program of national defense worthy of our consideration.

I am inclined to remark that it is one of the most ridiculous things in the world to see America on wheels transported easily at 60 miles an hour in closed cars, with windows of glass, with heaters, with air conditioning, costing as little as $600, and then not to be able to produce a clean, efficient, sanitary, beautiful home on a half-acre lot for $3,000.

Many Improvements Need to be Done

There is a new frontier in America. It is in New York, Chicago, Philadelphia, in every large city. Moreover, the new frontier of America is represented by farm electricity, farm power and lighting, highway lighting, the abolition of thousands of grade crossings, the development of electric power for our natural resources, the storage facilities essential to accommodate our great mineral and agricultural raw materials produced in periods of abundance.

The buying power of the people, when expanded, automatically expands new inventions, new uses, new production. And by the same token the steady or unexpanded buying power of the people may retard technological development and keep production and progress at a standstill. It is regrettable that when a depression sets in upon a nation, many keen manufacurers struggle with declining markets to preserve the essential profit of the capitalistic system. It is regrettable that many turn avidly to labor-saving devices in order to dismiss labor and save all possible burden of wages. That unsound course, I pray, has been run; that policy of greed—or, better still—of fear, has passed. Today we are beginning to entertain a new thought relative to the depression. Possibly this chronic depression will be a benediction in disguise. It may arouse us to think more clearly, to seek more diligently for a greater "West" which the veil of greed, of self-complacency, hid from our eyes.

At the start of this answer to your letter I referred to the year 1760 as the accepted time of the Industrial Revolution. From that day on until 1920, the God-given intelligence of man produced a succession of major inventions which revolutionized the industrial world. From the spinning-jenny and the power-loom down to the contribution of the radio and television, there was one continuous series of revolutionary inventions that rebuilt industry as industry absorbed the youth and employed millions upon millions of our increasing population.

We Have Run Away From Problem

The analysis of what really happened is beside the point at present. All that we are concerned with is that we ran away from a problem and did not face it. All that we are concerned with at the moment is that we let the machine enslave the man. Industry, government, science—and America—chose to follow a new patron saint—none other than Rip Van Winkle. We slept and dreamed of disaster!

My friend, let's awake! Rub the mist of the Catskills from our eyes! View the magic West unfolded before us. Recognize that God gave us inventions to be used to help mitigate the primeval curse of thorns and thistles—the same God who gave us populations to be fed, clothed and sheltered according to our modern standard.

Go West, young man, go West! It takes courage to say farewell to the obsolete East. But, nothing ventured, nothing gained.

The machine has solved the problem of production—and no one questions that. Our problem is one of distribution and consumption.

How can the general public purchase the products of our factories, fields and mines unless they have that seemingly mysterious thing called money?

Let's cashier the obsolete method of debt distribution. Let's cease pondering upon charts which tell us how business is and begin as real leaders should begin by planning how business should be and can be.

The past twenty years have proven that the machine will devour the man if we persist in paying our working men a less than living wage; if we persist in piling up debts instead of real wealth; and if we fail in discovering a solution for the problem of distribution.

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State of the Nation

Roosevelt Budget: Halts Short of Bankruptcy

President Seeks to Harness Congress with Blame for Passing Legal Debt Limit

By Staff Correspondent of SOCIAL JUSTICE

WASHINGTON, D. C.—The President's annual budget message—presented by Mr. Roosevelt; prepared by Lauchlin Currie—calls for appropriations that drag the nation to the brink of bankruptcy, but stop just short of it.

Not that the nation isn't going to plunge over the precipice; but the President merely wishes to dodge responsibility for the plunge. He seeks to step aside at the fateful moment and leave to Congress the public wrath certain to be aroused once the descent to bankruptcy begins.

The legal limit on the national debt is $45-billion. The debt now stands at $42-billion. At the end of the present fiscal year, in July, the debt will reach $43-billion, and at the end of the next fiscal year—with which the President's budget is concerned—the limit will have been reached. The President's estimates for the next fiscal year bring the debt to $44,938,577,000.

Mr. Roosevelt's Promises Are Rarely Fulfilled

To keep his budget within the $45-billion limit, the President slashed appropriations, juggled the books, and crawled out from under expenditures he has fostered for 7½ years—all in a final-round effort to avoid the stigma of responsibility for bankruptcy. Thus, Congress will be handed the public indignation that otherwise would go to Mr. Roosevelt for passing the debt limit.

In presenting his budget message, the President also presented the nation with its 11th annual deficit. The first deficit, under President Hoover in 1931, was a measly fiscal fracture amounting to $900-million. The greatest deficit, under Mr. Roosevelt in 1936, was nearly $5-billion. The present year's deficit—$4-billion—is second-highest, and next year's will be approximately $2-billion.

Before, during and after the presentation of his bill of estimated expenditures, Mr. Roosevelt promised the nation that he was taking a step toward balancing the budget. This was the eighth time he made such a promise. Every year he has promised to bring the budget into balance, and every year his administration has failed to do so. Mounting national debt means merely that the depression is continuing, and that the Roosevelt regime—pledged to "end the depression"—is a failure.

Budget Total Shows Impossible Situation

Reduced to its simplest form, the President's budget calls for the following appropriations and expenditures:

National Defense	$1,800,000,000
Work Relief Programs	1,300,000,000
Agriculture	900,000,000
Public Works, etc.	1,100,000,000
Pensions, etc.	1,200,000,000
Public Debt Interest	1,100,000,000
Regular Operating Expenses	1,000,000,000
Total	$8,400,000,000

Now, with a budget such as the above, it appears virtually certain that Congress will have to pass the legal debt limit in order to satisfy other needs that are certain to arise. For one thing, the budget cuts farm subsidies by $300-million. In an election year, this is both impolitical, and impossible. For another thing, the budget lops $400-million off the appropriation for work relief and the Civilian Conservation Corps, and at a time when Congress is planning to broaden and lengthen the services of these wings of relief.

To make his budget dreams come true, President Roosevelt asks Congress to raise $460-million in additional taxes. Like cutting relief in an election year, this also is impossible. The taxation burden already is too high, what with taxes grabbing 20 cents of every wage dollar earned in the country.

Further Taxation Needed; Can Country Stand It?

Also, to realize his dream, the President assumes that all present taxes will yield their full quotient of dollars, and that government corporations which he established will kick back some $700-millions of "excess" funds. In mildest terms, this is wish-thinking.

The entire Roosevelt budget is predicated upon the proposition that recovery has set in, and that its deepening blush will make further taxation possible. If this is true, evidence of it is lacking.

Meanwhile, Congressional leaders are undertaking a study of the budget with a view to holding up appropriation bills until a board of review has had an opportunity to weigh expenditures in the light of actual need, and in the light of estimated receipts and needed additional taxation.

Browder & Co. Seek Seats In U.S. Congress

NEW YORK, N. Y. — While the benefits of democracy are unknown in Soviet Russia, the fatherland of American Reds, nonetheless Communists of the American breed are using democracy in the United States as a stepping stone to political power.

First comes word that the Communist Party is sponsoring Earl Browder, under Federal indictment for passport fraud, as its candidate for the New York 14th District Congressional seat vacated by the death of Representative William Sirovich.

Next, Louis Bromfield, Pulitzer prize novelist, and a recognized pinko, has anounced that he will establish residence in Ohio's 17th District, to run for Congress. Bromfield resided for 13 years in France, and has been identified with the move to lift Spanish embargo, and the Red Abraham Lincoln Brigade.

Melvyn Douglas, the matinee "idle" of Hollywood movieland, has declared himself a candidate either for Congress, or for the governorship of California, whichever is most preferable to Mr. Roosevelt. Mr. Douglas was active in behalf of the Loyalists of Spain, and has been exposed in his Red connections before the Dies Committee.

Perhaps there is no good reason why Reds and Communist Party members should not seek election, except for the deceit involved. Democracy permits it. But there is ample reason why an aroused electorate should stamp down hard on the candidacy of these Soviet-lovers, and declared enemies of traditional American government.

11 Years' Deficits; 11 Years of Debt

In presenting his budget message covering the fiscal year 1941, President Roosevelt called for the 11th annual deficit suffered by the nation, bringing us to the very limit of the legal debt ceiling of $45-billion.

The following table sets forth the total deficits of each of the 11 years, together with the mounting debt totals.

Year	Total Deficit	Total Debt
1931	$ 901,959,000	$16,801,485,000
1932	3,147,919,000	19,487,010,000
1933	3,063,257,000	22,538,672,000
1934	3,989,496,000	27,053,086,000
1935	3,575,358,000	28,701,167,000
1936	4,763,842,000	33,545,385,000
1937	2,811,318,000	36,427,091,000
1938	1,449,625,000	37,164,740,000
1939	3,600,514,000	40,439,532,000
1940	4,032,813,000	43,222,346,000
1941	1,816,231,000	44,938,577,000

Senators Rap 'Defense' Item in Thrift Move

WASHINGTON, D. C.—Rash appropriations for "national defense" recommended by President Roosevelt in his 1941 budget, may be shortened if a Senate "thrift bloc" is able to make itself felt.

The thrift bloc, composed of Senators of both major parties, hopes to establish a review committee to study the nation's financial position; trim the budget where it may be trimmed safely, and take positive steps toward balancing it.

To this end Senators Vandenberg of Michigan, Walsh of Massachusetts, Harrison of Mississippi, Adams of Colorado and others, hope to salvage domestic appropriations cut by President Roosevelt, by cutting Mr. Roosevelt's proposed appropriations for naval expansion.

The President wants a navy "second to none," and hopes to pay for it out of a $1,800,000,000 national defense appropriation. But members of the thrift bloc point out that we already have a "paper navy" in the process of construction, for which appropriation already has been made. It is suggested that further expenditures for another "paper navy" be held up until the present building program approaches completion.

In constructing a navy "second to none," it is suggested that super dreadnaughts of from 50,000- to 60,000 ton strength be started on the ways. The thrift bloc attacks this as both unwarranted and wasteful. Senator Vandenberg points out that the 35,000-ton battleships have been found to be most serviceable, and represent the limits of present naval strength of the great powers.

Furthermore, the creation of a "safety zone" extending from 300 to 1,000 miles out to sea from the American coast, in the opinion of Senator Vandenberg, actually creates a "provocation zone." He points out that this zone endangers our neutrality, and creates a useless expense of $6-million for maintaining a neutrality patrol.

The thrift bloc is absolutely right in its objections. Mr. Roosevelt pared his budget where it least could stand it—in appropriations for farm, youth, work and unemployment relief. And at the same time he expanded his budget in the name of national defense—a need which has never been accurately defined.

Wallace Report Sees Continued Farm Control

WASHINGTON, D. C.—Henry A. Wallace, Secretary of Agriculture and virtual dictator over 30-million American farmers, warns the nation that closer governmental control over farm use and crop output are in prospect.

Mr. Wallace, who clamped the yoke of financial dependence on the nation's farmers as he absorbed the Farm Credit Administration into his Department, blames it on the war. But that makes it only slightly less reprehensible.

In his annual report, Mr. Wallace takes issue with those who see in the war abroad everything for the United States, from a balanced budget to an era of unprecedented prosperity. Mr. Wallace sees only a period of market stagnation, to be followed by a dip into depression.

Government Farm Controls to be Continued by Wallace

"It would be folly to regard the new war as in any way a solution to our farm problem," Mr. Wallace says. "Even should it cause certain prices to rise, so that differentials may for a time not be necessary between prices at home and prices abroad, the need for protecting the home market against the influence of the world market will return with the return of peace."

And Mr. Wallace announces gleefully that there will be no lessening of Government regimentation of agriculture. "The outbreak of hostilities is not a reason for abandoning our efforts to conserve the soil, to keep our farm output in adjustment," he says. "On the contrary, it is a reason for strengthening our machinery to accomplish those ends."

But the Secretary of Agriculture enters into controversy with Mr. Roosevelt on the matter of trade. Mr. Wallace's announcement preceded the President's State of the Nation address by two days. It might have been two years. Their thinking on this subject is that far apart.

Roosevelt and Wallace Split on Trade Agreements

It will be recalled that Mr. Roosevelt lauded the Reciprocal Trade pacts, and hailed them as the road to peace, and the preservation of that peace, once the white dove returns to Europe. Not so Mr. Wallace. His belief is the opposite.

"Fundamentally, the new war situation seems to widen the economic gulf between the New and the Old World," he says. "It probably sets back further than ever the hope of genuine reciprocal trade between the hemispheres . . ."

If reciprocal trade is impossible; if the "gulf is wider," and if there can be no true reciprocal trade during the present war, then why are Mr. Roosevelt and his entire administration working so feverishly for the retention of these pacts which penalize the American farmer so heavily? Mr. Wallace does not venture the answer.

And Mr. Roosevelt never misses an opportunity to warn us that we are *not* a nation apart; we are a nation among nations, and that we must plan our economy accordingly.

But again Mr. Wallace dissents. ". . . After an interlude more or less brief," he says, "the United States may be driven yet more rapidly toward self-containment, or hemispheric containment." Where does this fit into Mr. Roosevelt's jig-saw about "good neighbors," good "world traders," and so on?

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NATIONAL WEEKLY

Social Justice

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LOUIS B. WARD, *Editorial Director*
E. PERRIN SCHWARTZ, *Editor*

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.
Just living annual wage.
Nationalization of important public resources.
Private ownership of all other property.
Control of private property for public good.
Abolition of Federal Reserve Banking System and establishment of a Government-owned Central Bank.
Restoration to Congress of its sole right to coin and regulate the value of money.
Cost of living maintained on an even keel.
Cost of production plus a fair profit for the farmer.
Labor's right to organize.
Recall of non-productive bonds.
Abolition of tax-exempt bonds.
Broadened base of taxation on basis of ownership and capacity to pay.
Simplification of Government and lower taxes.
Conscription of wealth as well as men in event of war.
Sanctity of human rights preferred to sanctity of property with Government's chief concern for the poor.

Some 'Trial Balloons'

A NEW YORK radio station announced the sinking of the British man-of-war *Exeter*—one of the ships which engaged in combat off Montevideo with the ill-fated German pocket battleship, *Graf Spee*. The report added that sailors aboard the *Exeter* presumably had been rescued by the *Dunkirke*, a French man-of-war.

Few, if indeed any, newspapers or other radio stations carried the report. Whether the radio report had any basis in fact is still unconfirmed. This much is certain: a most complete censorship is imposed upon America and the world by officials of combatant governments.

Almost no news comes through from India. Only highly controlled information leaves Germany, France and Great Britain.

Outside the naval and air casualties, fewer combatants have been killed on the Western Front than have died on the streets of London and Paris as a result of the "blackout."

To date this has, indeed, been a weird war, although the combatants have been preparing for it since 1918—weird in the sense that what was anticipated has not happened; weird in the sense that for the past 132 days hope for any early peace had not been relinquished.

It appears now, however, that hope for an "early peace" has been abandoned. The militant words of Messrs. Hitler and Chamberlain indicate that there will be no peace until either British imperialism or Nazi Hitlerism is "liquidated." It is possible, if the war continues, that both of them will fail to survive. In the event, that is, if the United States maintains its present neutral position.

Meanwhile, however, many disturbing thoughts are gaining expression in Washington. Mr. Charles Edison, the new Secretary of the Navy, wanted Congress to concede dictatorial powers to the President, although Mr. Edison later agreed that his request was, perhaps, ill-advised.

Some Congressmen have been sounding out their colleagues on the advisability of repealing the *Johnson Act* which forbids our lending money to Great Britain, France and other foreign nations which have failed to meet their financial obligations to us.

Another group of Senators and Representatives is campaigning for a bigger and better navy—or rather, for another $1½-billion to be appropriated for naval construction. A small army of experts and clerks is completing plans for Mobilization Day.

Why do close advisers desire peacetime dictatorial powers for the Chief Executive? Are they convinced that the functions of democracy have failed in America? Or are they more concerned about the inevitability of our taking sides in the European disaster?

Why do men advocate the repeal of the *Johnson Act?* Knowing that it will increase financial burdens for the American taxpayers, are they willing to risk bankruptcy, to invite a cruel inflation and to forget the experiences of former years in order to participate in an economic European war?

Why is so much energy expended on mobilizing our forces for bloodshed and destruction when there is more urgent need to mobilize them for peace and prosperity?

And above all, why is there so much agitation to appropriate another $1½-billion for naval expansion before we have expended the hundreds of millions of dollars already appropriated for battleships and airplanes not yet manufactured?

These are questions which concern the Congress now in session. They are questions which are definitely related to peace or war for the United States.

May we suggest that the rigid censorship employed by European powers, while tending to subdue our interest in foreign affairs, likewise tends to minimize our determination to keep free from non-American entanglements.

On the other hand, all these proposals may be more or less "trial balloons," as politicians call them. They may be intended to frighten the American public, through the agency of a war scare, into building up an additional paper navy with funds immediately appropriated in the name of naval defense.

The $45-billion legal debt contractable by the Federal Government has almost been reached. In a sense, it has already been exceeded, insofar as $6-billion of public debt is not counted in the $42-billion figure, but is represented in obligations assumed by Federal agencies and corporations.

The plain, matter-of-fact situation is this: The present Administration has run the gamut of ordinary borrowing. It is almost at its wits' end to secure more money. If it cannot obtain another $1½-billion in the name of national defense, it runs the risk of being embarrassed before the electorate.

During a presidential election year it is always dangerous to impose more taxes upon the public. Therefore, the super-income tax and the super-consumers tax, both of which will be necessary if Congress appropriates more money for a "bookkeeping navy," will encounter much opposition both by Democrats and Republicans seeking re-election.

Navy-building is a fine policy for the first year of a presidential term; it may well prove disastrous in a last year. This then is a most appropriate time to re-assert emphatically as possible that we have more need for internal defense than we have to prepare against external defense.

Our problems are in America, not in Europe.

Farm Prosperity

THE UNITED STATES Department of Agriculture reports that on November 1, 1939, there were 354,000 fewer persons employed on our farms than on November 1, 1938.

Our population is increasing, our farm population is declining, as the banks and insurance companies continue their evictions. And the world's greatest democracy may proclaim that *not a major crop has sold at or above its cost-of-production* figures in the last eighteen years!

We may look at the cold statistical figures of the Department of Agriculture as proof positive that its program is a success; namely, scarcity of crop, scarcity of income and, ultimately, the destruction of the independent American farmer.

Gold and Debt

WE HAVE ACCUMULATED $17-billion, $400-million in gold.

The old banker's formula was the issue of currency to the extent of $2.50 of currency backed by $1 of gold.

Let us multiply $17-billion, 400-million by $2.50. The result is $43-billion, 500-million.

The national debt today stands at approximately $42-billion.

Under the formula of the sound old bankers, under the orthodoxy of rugged individualism, we could pay off the national debt with a direct issue of the gold buried at Fort Knox.

Democracy

JAMES BRYCE, classic commentator upon the American Government, in his historic two volumes entitled *"The American Commonwealth"* and in supplementing essays on "Modern Democracy," ably analyzed the strength and deficiencies of our State.

Says James Bryce: "Nowhere does enough of that which is best in the character and talents of the nation find its way into the (legislative) assemblies."

Obviously every patriotic American, learned or unlearned, schooled or unschooled, prefers the philosophy and tenets of a democracy with an infinitely greater preference than those of monarchy, aristocracy or their degenerated forms of mobocracy, despotism or oligarchy.

To the philosophers of the founding fathers, to the five great political principles of the *Declaration of Independence*, to the tripartite government of the *Constitution*, to the system of checks and balances, to the division of powers and the separation of powers, the American people dedicate their minds and their hearts.

Nevertheless, let not childishness prevent us from perceiving that government of the people and government by the people and government for the people fails utterly in its reflection within the legislative assemblies, whether it be the Congress of the United States or the forty-eight separate State legislatures.

Blind political partisanship, personal ambition, the wish to be on the strong side of a question, low intelligence and above all the lack of moral courage pollutes not the springs and sources of democracy but the rills, the creeks and the rivers of legislation.

That which is good for the people is denied them so frequently that Lord Bryce could tell us frankly the plain truth.

Democracy has not operated in the legislative assemblies of the democratic nations of the world in the last full one hundred years.

World's Fare

Indignant that the United States should send a representative to the Vatican, the Rev. Louis D. Newton, Alabama Baptist minister, asked President Roosevelt whether Congress has "recognized the Vatican." We add a question for Rev. Newton: has Congress even recognized America?

* * *

New typing practice: Now is the time for all good Federal jobholders to come to the aid of the Third Term movement.

* * *

Lives of Communists remind us
That we too can push and slug;
And, departing, leave behind us
Just a grin on Stalin's mug.

* * *

MR. ROOSEVELT mixed a swell metaphor in his State of the Nation address. Speaking of our record for peace and good will, he said: "It is an open book that cannot be twisted or defamed." Just by way of reminder, it is the *interpretations* that are twisted; *characters* that are defamed.

* * *

Some relief is certain to be sought in Congress or those migrant workers, the members of the three-man National Labor Relations Board, who wander from job-to-job.

* * *

1940 Definition: *"Unity"* — something which, if introduced in the labor movement, would help workingmen and hurt the C.I.O. and which, therefore, John L. Lewis wants no part of.

* * *

National defense: Racing forward madly with production appropriations for fleets of Army and Navy airplanes; sitting by blandly with only two airfields in the nation capable of servicing planes in fleet strength.

* * *

The nine-member Supreme Court, highest law tribunal in the nation, now holds five President Roosevelt appointees, none of whom practiced law for years before his appointment.

* * *

Notice: This space is reserved for all those artful dodgers, publicity seekers, ink hounds and lens lice who have delivered smears on Father Coughlin in the hope of a publicity-breeding counter attack on our part.

* * *

If you had been given one dollar for every minute that has elapsed from the time of Christ down to the present day, you still would not have a billion dollars. Our debt is 40 times that much!

* * *

Who says the $100 a plate Jackson Day dinners are senseless? The Democrats manage to scrape plenty of gravy off those plates!

* * *

Canada's wartime censor-in-chief has had a breakdown. Probably indigestion resulting from an acuate inability to stomach British propaganda.

* * *

The Food and Drug Administration has decided to drop its case against the makers of a well-known headache remedy. This opens the way for Congressmen to make full use of this remedy in presenting their 1940 tax program to the nation.

* * *

New Naval Secretary Charles Edison wants Congress to give President Roosevelt wartime dictatorial control over commerce, industry and communications for "precautionary" reasons. What in the name of goodness would he demand if an "emergency" arose?

* * *

The Frazier-Lemke farm mortgage moratorium law expires March 4. If it is renewed, it is the usury-grabbers on farm property who will do the expiring.

* * *

***Simile:* As improbable as a romance between Madame Perkins and William Green.**

* * *

Senator Borah dodged the President's state - of - the - union address because "Roosevelt could recite an example in algebra and make it interesting." Yes, but could he make it logical?

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Profits of War Are Taken on Both Sides

German and French Internationalists Exchange Iron for Coal While Patriots Kill Each Other; We Can't Trust Advocates of War

By LEON HAMILTON

CAREFUL OBSERVERS can note that the citizens, even of the warring nations, did not want war, and find the war distasteful; although their statesmen, diplomats and rulers have driven them forth to die in this same unpopular war.

The makers of war recognize that the hatred necessary to start and carry on a war is lacking; hence, they emphasize that nations are fighting not the *peoples* of other nations but the rulers of nations and the predatory philosophies they profess or the aggressive course they pursue.

Thus, Germans are not fighting the British; they war against the "British empire." Britons are not fighting Germans; they wage war against "Hitler and Naziism." Even the unmoral Soviet government has tried to delude its peasant soldiery into believing that its war is directed not against the Finns, but against a betraying, exploiting, aggressive Finnish "government"; just as the Germans and Russians did not fight Poles, but rather warred against an inimical, belligerent, aggressive Polish "government."

The war makers and mongers realize that the element of personal hatred necessary for war is lacking; hence, they have tried to create and to foster instead a hatred of ideologies, and of "idiotologies," to substitute for the hatred of individuals and of nations.

We Do Not Trust Advocates of War

While propagandist rumors and fears of war are profitable, they are not as profitable as the actual war. Only years after the World War did the widows and orphans of martyred soldiers—and the crippled survivors of the conflict—learn that the dead and maimed had fought for a euphemistic illusion; that the dead had really died to enrich the manufacturers and merchandisers of munitions.

Munitions Investigations Committees, in various nations of the world, disclosed the sordid and bloody facts. And although their revelations were too late to save those who died in vain; or make whole the maimed and crippled; ***yet their disclosures have made us definitely wary of all agents for war.***

World War No. 2 has its Krupps, Skodas, Vickers, Zaharoffs, just as had World War No. 1, and some are operating at the old stands with the same "shell game." If anyone at this late day believes in a "holy" war, waged for right and justice, let him study the facts behind his war.

Mr. Paul Fidrumuc, editorial correspondent of the *Iron Age,* the steel trade magazine, cabled from Copenhagen that France and Germany appear to *have agreed upon an exchange of coal from Germany in return for iron ore from France.* The exchange will be worked through neutral Belgium and engineered through a barter deal—the same kind of a barter deal for which the gold standard nations are now waging war against the barter or scripmark nations.

Germany and France Have Made a Deal

The details of the deal have been carefully worked out: 4-million tons of "Belgian" coal to France and 6-million tons of French iron ore "to Belgium" do not make sense. Belgium can neither consume so much ore, nor can she supply so much coal. "As both the coal and the ore will be loaded on Belgian cars," continues the article, "the assumption is that most of the coal will come from Germany and the iron ore will go to Germany . . . thus furnishing another example of the many abnormalities of this curious war."

Of course, this "deal" is parallel to the deal in which Germany sells and ships armament and munitions to Finland, permits Italian planes fighting for Finland to land and refuel on German territory, and supplies Roumania with arms to withstand a possible Russian invasion; while British magnates sell steel to Germany, and British-owned and controlled oil wells in Roumania sell to Germany; while French and British munitions manufacturers confer with German magnates of munitions manufacture to safeguard their properties.

While cities and towns in belligerent nations are "blacked out" and civilians cower into shelters in fear of air raids, the steel factories, ore foundries and mines of Lorraine and the Ruhr are operating at full blast with their hellish fires lighting the skies—a target that no pilot could miss!

All of this is not at all inexplicable—it is simply a repetition of the World War. On a village green in rural England stands a memorial to the town's war dead. It is a cannon captured by the local regiment from the Germans. On one side of the cannon are engraved the names of the British Tommies who were killed by that cannon in the advance to capture the piece. On the other side of the cannon is the manufacturer's name: *The English firm of Vickers, Ltd.!*

Enriched by Guns Made for the Enemy

After the war a dispute arose between Vickers and Krupp concerning certain royalties dating back to the World War. For four years of the war, Vickers had fitted daily tens of thousands of shells with reliable patented Krupp fuses for use on the Allied battlefronts. How many German soldiers were killed by these effective explosives? The claims made by Krupp against Vickers for the use of the patented fuses are "known and unassailable. At one shilling three pence per grenade, Vickers-Armstrong's four-year production summed up a total of 123-million shillings owing to Essen."

Of course, Krupp shipped monthly tens of thousands of tons of steel for armament and munitions to Comite de Forges of France during the World War. The steel was shipped through circuitous routes to France to be forged into grenades, shells and bullets to be hurled against Germany's soldiers.

Shipments of war contraband in neutral ships from New Caledonia destined for Krupp and Company were seized by the French navy. The French sailors had claimed these ships and their cargoes as prizes of war; but a French Maritime Commission declared that the ships and their cargoes were not prizes of war but should be freed and sent on to Bremen. They were released and they arrived at their destination.

French Forbidden to Recapture Mines

Manufacturers and merchandisers of munitions are not sentimentalists: they do not worry about broken bodies, bloody corpses, maimed minds and distorted souls. War or no war, business is business; and profits of the blood business are, anyway, profits. If France needs German coal to wage war on Germany; if Germany needs French ore to carry on war against France — that makes business. After all, what is "the accident of nationality" among business men?

So, while Great Britain maintains a naval blockade and contraband quarantine on Germany, France sells Germany, through a neutral, the necessities for carrying on the war. This sounds fantastic, but after all it is only history repeating itself.

The Germans during the World War captured Briey Basin which had supplied 70 per cent of the ore used in France. The Germans operated the mines and smelters and foundries of Briey Basin, which supplied Germany with 75 per cent of the ore necessary to carry on her war. In 1916, French troops were within striking distance of the Briey Basin. An attack would have meant the recapture of the basin and a vital defeat to Germany which would have ended the war. But the French did not attack: they were expressly forbidden to do so.

On January 24, 1919, Deputy Barthe said in the French Chamber of Deputies:

"I affirm that either by the fact of the international solidarity of the great metallurgy companies, or in order to safeguard private business interests, *our military chiefs were ordered not to bombard the establishments of the Briey Basin,* which were being exploited by the enemy during the war. I affirm that our aviation service received instructions to respect the blast furnaces in which the enemy steel was being made and that *a General who wished to bombard them was reprimanded!*"

Diplomats Break Word; Profiteers Keep It

The Germans agreed to respect the inviolability and sanctity of the munition manufacturers' sanctuary in Lorraine and the French aviators were ordered not to bomb any de Wendel holdings in Germany; for the de Wendels were the directors of Schneider-Creusot Armament Co., with Fritz Thyssen, and directors of the Bank of France!

The properties of the munition manufacturers were declared to be an impregnable and inviolate sanctuary in virtue of a meeting of the munitioneers and war wars held in Vienna during the war—at the very time that Flanders fields were being drenched with the blood of patriots of France and her allies. At this meeting Imperial Chemicals Ltd., Vickers-Armstrong Ltd., Schneider-Creuspt, Comite de Forges, Krupp Co., German Manufacturing Co., Skoda, and the other manufacturers of munitions were represented.

Statesmen and diplomats may make their treaties and break them, pledge their solemn word and then repudiate it; but, oddly enough, the internationalist bund of profiteers from war—the merchandisers of murder—always keep their pledged word and respect the international profits of this war business.

MONEY

Facts You Should Know

IN LAST WEEK'S discussion, we pointed out how banks create credit money or "promise-to-pay" money which has been substituted for our actual national currency, inasmuch as about 95 per cent of our total business is carried on with it.

This credit-money is transferred between individuals and banks by the use of checks. A check is simply a written order upon a bank to transfer money from the account of one person to that of another, either on the books of that bank or to some other bank.

Besides manufacturing this credit money which is loaned to private individuals, the banks also lend to the United States Government itself. This astounding fact is not understood by the people, otherwise, they would not tolerate such gross injustice. For the banks thereby *collect interest through taxation without ever having parted with anything.*

Let us consider the steps taken when the United States Government sells a million or a billion dollars worth of new Government bonds, and see how the banks quickly "oversubscribe" for them since nothing is involved except the cost of making bookkeeping entries.

(1) The Secretary of the Treasury instructs the Bureau of Engraving to engrave United States Bonds.

(2) These United States bonds, which are a first mortgage on every man's home, farm, business and income, are allocated to the local banks throughout the country. Each bank indicates how many bonds it wants. It will always ask for more than it hopes to get. Why not? This is the greatest "something-for-nothing proposition" ever devised by the money-changers.

(3) When these bonds are received by the banker, he makes bookkeeping entries just as he does when he receives a mortgage on all of the wealth of John Jones, a business man. On the asset side of his ledger, the banker writes:

	Assets	*Liabilities*
Government Bonds (If that is the amount he is privileged to receive)	**$1-million**	
Deposits—United States Government		**$1-million**

Uncle Sam then enters $1-million on his check-book record, and can write checks against that particular bank up to $1-million. The checks Uncle Sam writes and signs are money—which is spent for Government expenses.

When new Government bonds are taken into the banks in exchange for their bookkeeping entries, *new money is brought into existence.* If you are included to doubt this amazing operation, we refer you to the *Hearings Before a Subcommittee of the Committee on Banking and Currency,* (U. S. Senate-S-1715, and House-H.R. 5357 — Page 399, 74th Congress, First Session, Banking Act of 1935), wherein Marriner S. Eccles, the present Governor of the Federal Reserve Board said:

"In purchasing offerings of Government bonds, the banking system as a whole creates new money, or bank deposits. When the banks buy a billion dollars of Government bonds as they are offered—and you have to consider the banking system as a whole, as a unit—the banks credit the deposit account of the Treasury with a billion dollars. They debit their Government bond account a billion dollars, or they actually create, by a bookkeeping entry, a billion dollars."

Problem: Banks manufacture credit money to lend to private individuals. How do they also manufacture money to lend to the United States Government itself?

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DO NOT TRUST STATECRAFT

On Every Vital Issue of the World War We Were Given Opposing Explanations

By the Foreign Editor of SOCIAL JUSTICE

FROM 1914 to 1918, fifty-two nations of the world made war upon the Imperial Government of Germany and its Ally, Austria. The great world powers of England, France, Italy, Japan and the United States had as their associates and allies — Belgium, Bolivia, Brazil, China, Cuba, Equador, Greece, Guatemala, Haiti, the Hedjaz, Honduras, Liberia, Nicaragua, Panama, Peru, Poland, Portugal, Roumania, the Serb-Croat-Slovene States, Siam, Czechoslovakia and Uruguay.

Great Britain added her dominions —Canada, Australia and the Union of South Africa, the Dominion of New Zealand.

In addition, there were invited to accede to the peace treaty—the Argentine Republic, Chile, Colombia, Denmark, Netherlands, Norway, Paraguay, Persia, Salvador, Spain, Sweden, Switzerland and Venezuela.

The Imperial German Government, with its ally Austria, faced Russia with 169-million people to the East, and on the West, the allied forces of the principal nations of the world. After four and one-half years of conflict, Germany laid down her arms in armistice.

The German Peril

First of all—what became of the German peril? Here are two answers:

1. In the message to Congress announcing the Armistice terms of November 11, 1918, President Woodrow Wilson said:

"The object of the war is attained. Armed imperialism is at an end. The arbitrary power of the military caste of Germany is discredited and destroyed."

2. Two months later, from a speech to the French Senate (January 20, 1919), we quote:

"It (the world), knows that not only France must organize against this peril (the German peril), but that the world must organize against it."

The Germans had laid down their arms. The German peril was destroyed, according to the President of the United States, but according to the French Premier the world must still organize against it.

What else had we been fighting for? We were battling against imperialism and autocracy; we were fighting to reduce armaments.

Armaments

The second great primary cause for the war was the mad race for armaments. How did the world come out on that issue?

The President of the United States in a message to Congress, December 2, 1918—less than three weeks after the Armistice was declared—said:

"I take it for granted that Congress will carry on the naval program. These branches have been prepared with the intention of adhering to a definite method of development for the Navy. I earnestly recommend the uninterrupted pursuit of that policy."

In other words, after the war, we were to carry on, uninterruptedly, our war-time Navy program.

Now, let us go back to France. We quote a speech of February 3, 1919, less than 3 months after the Armistice, to the French Chamber of Deputies:

"The nations of the world are about to consummate a brotherhood which will make it unnecessary in the future to maintain those crushing armaments which make the peoples suffer almost as much in peace as they suffered in war."

According to this, France won in the World War in the battle to reduce armaments, while we, whose principle was armament reduction, lost the war and became the leader from that day to this in naval establishments.

Militarism

One of our objects in the war was to destroy militarism, which not only defeated democracy within a nation but which was decided to have been the dominant cause for war. What happened to militarism?

We quote Woodrow Wilson in his Victory Loan message to the American people, April 19, 1919:

"Today the world stands freed from the threat of militarism."

The same President of the United States said six months later:

"Again and again, my fellow-citizens, in the conference at Paris, we were face to face with this situation: that in dealing with a particular civil government we found that they would not dare to promise what their general staff was not willing that they should promise; and that they were dominated by the military machine that they had created, nominally, for their own defense, but really—whether they willed it or not—for the provocation of war. And so, as long as you have a military class, it does not make any difference what your form of government is. If you are determined to be armed to the teeth, you must obey the orders and directions of the only men who can control the great machinery of war." (*Kansas City, Sept. 6, 1919.*)

Secret Treaties

The first of the fourteen points of Woodrow Wilson, in his message to Congress of April 8, 1918, was the objective of "open covenants openly agreed upon."

In the Memorial Day address at Suresnes Cemetery, Paris, in 1919, we quote:

"Private counsels of statesmen cannot now and cannot hereafter determine the destinies of nations."

Three months later, on August 8, 1919, in a letter to the Senate Foreign Relations Committee, the President of the United States refused the data upon which the Treaty of Versailles was formulated, upon the following grounds:

"No stenographic reports were taken of the debates on the League of Nations, and such memoranda as were taken it was agreed should be confidential. . . . The various data bearing upon or used in connection with the treaty of peace with Germany . . . would include many memoranda which it was agreed, on grounds of public policy, it would be unwise to make use of outside the conference."

Responsibility

Today, as in the case two decades ago, the argument is still before us that the leader of Germany and not the German people, was responsible for the war. Yet, when Germany was defeated, it was the German people who paid the frightful penalties under the Versailles Treaty. Let us see who was responsible.

We quote the President of the United States at Columbus, Ohio, September 4, 1919:

"In the last analysis, my fellow-countrymen, as we in America would be the first to claim, ***a people are responsible for the acts of their government . . . Germany was self-governed. Her rulers had not concealed the purposes they had in mind.***"

We now quote the same man, Woodrow Wilson, precisely seven days later, in the speech at Billings, Montana, September 11, 1919:

"The German nation had no choice whatever as to whether it was to go into that war or not, did not know that it was going into it until its men were summoned to the colors."

Peace Without Victory

All Americans understood that our war was not against the German people but against "the Kaiser and the Prussian militarists and the Hun." On August 27, 1917, we had the pledge of Woodrow Wilson against indemnities:

"Punitive damages, . . . we deem inexpedient and in the end worse than futile, no proper basis for a peace of any kind, least of all for an enduring peace."

Twenty-five months later, at Columbus, on September 4, 1919, the same President of the United States explained his concept of indemnities:

"In the first place, my fellow-countrymen, *it (the treaty), seeks to punish one of the greatest wrongs ever done in history, the wrong which Germany sought to do to the world and to civilization, and there ought to be no weak purpose with regard to the application of the punishment. She attempted an intolerable thing, and she must be made to pay for the attempt.*"

On September 11, 1919, in Billings, the President reiterated his reversal of the argument for enduring pace:

"My fellow-citizens, Germany tried to commit a crime against civilization and this treaty is justified as a memorandum to make Germany pay for the crime up to her full capacity for payment."

The Commercial Motive

It was long argued that the commercial classes of Germany, through jealousy and rivalry with England and through military establishments, brought on the World War as a commercial war.

Let us get to the truth of this. The President of the United States in his St. Louis speech, September 5, 1919, said:

"The real reason that the war we have just finished took place was that Germany was afraid her commercial rivals were going to get the better of

(Continued on Page 9)

Umbrella Stand at No. 10 Downing St.

—From the Baltimore Sun

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Do Not Trust Statecraft

(Continued from Page 8)

her, and the reason why some nations went into the war against Germany was that they thought Germany would get the commercial advantage of them. *The seed of the jealousy, the seed of the deep-seated hatred, was hot successful commercial and industrial rivalry."*

Now we understand from the highest American authority, as of September 5, 1919, that it was a commercial war. Yet, four days later, in St. Paul, September 9, 1919, we have a different explanation from the same man, Woodrow Wilson.

"The German bankers and the German merchants and the German manufacturers did not want this war. They were making conquest of the world without it, and they knew it would spoil their plans."

Allies or Associates

As the so-called democracies of the world line up against one or many of the Totalitarian States, it is important to know the nature of the union with those nations that the press called our "Allies," but which the President maintained were "associates."

On August 19, 1919, the President of the United States, in conference with the Senate Foreign Relations Committee, stated:

"There is no way, which we ought to be willing to adopt, which separates us in dealing with Germany from those with whom we were associated during the war. . . . *because I think it is a moral union which we are not at liberty to break."*

Seventeen days later, the President was speaking in St. Louis. The moral union had disappeared, as the President announced:

"Under the League plan, the financial leadership will be ours, the industrial supremacy will be ours, the commercial advantage will be ours."

Reparations

America understood that it did not go to war for profits, but rather for ideals. We did not expect a foot of territory, a dollar of indemnity, or a penny of reparations. There was no purer cause ever fought—for democracy, for the freedom of the seas, and for the rights of small nations. Yet, we found ourselves represented on the Reparations Commission.

We seek the reason.

At a White House Conference with the Senate Foreign Relations Committee, August 19, 1919, the President of the United States said:

"Why, we were disinclined to join that (the Reparations Commission), but yielded to the urgent request of the other nations that we should, because they wanted our advice and counsel."

Less than three weeks later, in a speech at St. Louis, he explained our participation as follows:

"Some of you gentlemen know we used to have trade with Germany. All of that trade is going to be in the hands and under the control of the Reparations Commission. I humbly asked leave to appoint a member to look after our interests, and I was rebuked for it. *I am looking after the industrial interests of the United States. I would like to see the other men who are. They are forgetting the industrial interests of the United States, and they are doing things that will cut us off, and our trade off, from the normal channels, because the Reparations Commission can determine where Germany buys, what Germany buys, how much Germany buys. . . . It is going to stand at the centre of the financial operations of the world."* (*Speech at St. Louis, Sept. 5, 1919.*)

Who Started the War?

At the peace table of Versailles, the responsibility of the World War was placed squarely upon the German Kaiser, who—it was agreed—had to be produced for public trial before the nations of the world. In President Wilson's Flag Day address of 1917—June 14th—he stated:

"The war was begun by the military masters of Germany."

Yet, on October 26, 1916, he had stated to the people of Cincinnati, Ohio:

"Have you ever heard what started the present war? If you have, I wish you would publish it, because nobody else has. *So far as I can gather, nothing in particular started it, but everything in general."* (*Speech at Cincinnati, Oct. 26, 1916.*)

The Motive of the War

On February 1, 1916, at Des Moines, Iowa, the President said:

"Every nation now engaged in the titanic struggle on the other side of the water believes, with an intensity of conviction that cannot be exaggerated, that it is fighting for its rights, and in most instances that it is fighting for its life, and *we must not be too critical of the men who lead those nations."* (*Speech at Des Moines, Feb. 1, 1916.*)

One year and three months later, at his Proclamation to the American people, May 18, 1917, the President stated:

"The power against which we are arrayed has sought to impose its will upon the world by force." (*Proclamation to American people, May 18, 1917.*)

Real Nature of the Struggle

On September 5, 1919, at St. Louis, the President explained the real nature of the European war. It was commercial—not political. We quote:

"This war, in its inception, was a commercial and industrial war. It was not a political war."

Four days later, at Minneapolis, September 9, 1919, the President reversed his understanding as to the real nature of the struggle. It was political and not commercial. We quote his words:

"The object of the war was to destroy autocratic power; that is to say, to make it impossible that there should be anywhere, as there was in Wilhelmstrasse, in Berlin, a little group of military men, who could brush aside the manufacturers, brush aside the Emperor himself, and say: 'We have perfected a machine with which we can conquer the world; now stand out of the way, we are going to conquer the world.' "

It was Patrick Henry who, long ago, said that he had only one lamp to light the future, and that was the lamp of experience. Today, we have only one light to guide us, and that is the lamp of experience. There is no single great issue involving the World War on which we do not have two antithetical, opposing explanations by the only President of the United States who ever had high standing as an historian. Yet, in the last war, whether it was the cause, the nature, the aim of the war, or the methods and policies and practices of the peace table—in each instance, Woodrow Wilson has given the world those contradictory explanations which leave us in only one tenable position, namely: ***the distrust of Statecraft and the return to the people and the people's conscience as the guide toward peace or war.***

Causes of Modern War

Part V— 'Propaganda'

THE FIFTH and greatest cause for war is foreign propaganda.

We know of nothing more stupid than American propaganda, even that of the German, the Italian, the Japanese, the Chinese, the Central European, the South American, Central American, or the Mexican powers.

We know nothing more brilliant than John Bull and his propagandist press. Pastmasters of propaganda, the British started soon after America declared her independence, with songs and verses in the American schoolbooks of three-quarters of a century ago.

A few years ago a great Irish friend of the writer dug from a grammar-school textbook this little verse, actually studied in an American classroom:

"I thank the goodness and the grace
That on my birth did smile
And make me choicest of the race,
A happy English child."

There isn't one per cent of the population in America that knows the words of the third verse of the *Star Spangled Banner:*

"And where is that band who so vauntingly swore
That the havoc of war and the battle's confusion
A home and a country would leave us no more.
Their blood has washed out their foul footsteps' pollution
No refuge could save the hireling and slave
From the terror of flight or the gloom of the grave.
And the Star Spangled Banner in triumph doth wave
O'er the land of the free and the home of the brave."

Some Propagandist 'Foundations'

In our public meetings we are prone to sing *America* to the identical tune of *God Save the King.*

Years ago Cecil Rhodes drafted the will that takes two boys annually from each State of the Union over to Oxford under the name of scholarships, with the object of bringing back English propaganda to denationalize this nation.

Andrew Carnegie dedicated the fortune made in America to proselytizing our freeborn, to dedicate them to a re-United States.

Shamelessly did the British Treasury leave $150-million and 10,000 foreign agents in America to whip us into the World War. You could buy college professors by the hundred—as you can buy them today—to prostitute their feeble mentalities for the British Crown.

Then came the King and Queen. It was 1497 when John Cabot landed, and from 1497 to 1939 no British monarch ever set foot in America. There were characters in those days —Gosnold and Raleigh, Drake and Frobisher, and a hundred others With their Blackbeards and Morgans they laid off the Spanish Main, parasitic vultures on the wealth of that far-off day.

There were colonizers, from Smith in Virginia to the Pilgrim Fathers, to the Calverts and Carterets, the Penns and the Oglethorpes. There were patriots in later days — James Otis and Patrick Henry, the Adamses, the Randolphs, the Washingtons and on down through the line.

But no English King, much less a Queen, from Cabot's voyage in 1497 until the last sailing of the Queen Mary in 1939.

If the Committee on Foreign Relations of the United States Senate is studying neutrality, peace legislation, and a foreign policy, let them rid the nation of the rats of foreign propaganda that would bring upon us the bubonic plague and the black death of war.

Keep the freedom of the press, but make it register the foreign sources of the paid propagandist.

Keep the academic freedom of the schools, but let them record the vultures from foreign shores or the domestic agents, the professors, who take foreign cash for prostituting the American mind on the altar of foreign propaganda.

Five Suggested Remedial Steps

May we suggest, in conclusion, five definite steps to those who honestly and sincerely desire to prevent America's inclusion in the next great world war:

(1) Under penalty of heavy fine and imprisonment register, with his assumed name and true name, every resident of America, including editors, employes of newspaper, radio commentators, magazine writers, special feature writers, syndicate writers, professors, public speakers, Members of Congress, civilian and military employes of the United States, Cabinet members—all—directly or indirectly in the pay of any foreign government, as propaganda agents in America, *and be not satisfied until* 10,000 *names appear!*

(2) Question carefully the military, the naval and the air forces concerning "conversations," for that is the name given the English-speaking world by Sir Edward Grey to denote those practical military and naval alliances between the international military egotists who now, as in the years before 1914, work out joint military operations — informally, of course—only to find their understandings binding their nations in "honor."

(3) Beware of secret treaties. Obviously these are as unconstitutional in this nation as they are in England or in France. Yet, why deceive ourselves, when Edward Grey denied their existence on August 3, 1914, only to admit that the Empire was bound in "honor" on August 8, 1914?

Why deny them when France, which prohibited them by law, found herself enmeshed in illegal treaties since her defeat by Germany in 1870?

In this country the great danger is the Stabilization Fund, operated by Henry Morgenthau, Jr., in conjunction with Leon Blum, of France, and Sir John Simon, of England. Abolish this secret cause for distrust among the nations, that we shall not enter through the $2-billion golden door of stabilization, the secret understanding and pact.

(4) Beware of economic imperialism. Its only cure is social justice. Legislate for the great masses with the understanding that the rich have ample means of providing for themselves and need not your protection.

(5) Beware of an exaggerated militarism that tempts men in high place to consort with kings and the great of this world, forgetting that no State ever rose to true and lasting power except on the prosperity of the average man.

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On the Farm Front

Communism or Serfdom Under Oligarchy Faces U. S. Farmer

Survival of Independent Farming in Jeopardy, Federal Trade Body Reports

By Bernard J. O'Connor

AMERICAN AGRICULTURE is drifting steadily toward either Communism or dictatorship under an oligarchy.

Not that Josef Stalin's army of discredited Red agents have sold Marxism to the nation's farmers; not that the farmers themselves do not love and cherish the traditional American system, with its freedom of speech, freedom of religion and other sacred rights.

No, America's farmers want to preserve these treasures. They would not trade them for any foreign importation—Communism, Naziism or Fascism. Americanism is their creed, and undoubtedly anyone who dared question their patriotism would receive his answer in the form of positive action.

But those same farmers, devoted to the ideals of Washington and Jefferson, are being herded into Communism or oligarchy against their will and probably without their knowledge.

The Federal Trade Commission said as much in a *Report on Agricultural Income*, submitted to Congress, March 2, 1937. The document was one of the most unusual and amazing Congressional reports ever printed, but was virtually suppressed for lack of an appropriation to cover printing expenses.

No Funds on Hand to Print Report!

Billions of dollars are spent annually in the operation of the Federal Government; millions are expended in order that the statesmen who sit in Congress as representatives of American voters may be kept informed on conditions concerning national welfare. Strangely, however, one of the greatest reports ever emanating from a Government department was practically suppressed for want of funds. No copies of this 3-volume document were furnished members of Congress; each Senator and Representative was obliged to buy the set if he wished to study the report.

Communism and dictatorship were not subjects of the Commission's inquiry, upon which the report was based, nor were they even mentioned by name. The Commission had found no rustic Reds lurking in haystacks, no diabolic hands stealthily seeking control of the nation's farms. No, the threat to agriculture is infinitely more subtle, scarcely recognizable to the average citizen, yet nonetheless sinister.

"The Commission records with dismay," the report stated, "its belief that ***the survival of independent farming by farmers who own their own farms and maintain an American standard of living is in jeopardy.***"

Giving rise to this fear on the part of a Federal agency is the disclosure of alarming, man-made economic conditions which tend to exterminate individual ownership of farms.

What will be the ultimate result of this trend if it continues unchecked? Either some form of collectivism—ownership by the Government, which in reality would be nothing more than State Socialism (Communism); or ownership by a powerful, wealthy few—which is the formula of oligarchy.

Americans Would Reject the Labels

These labels are repugnant to all true Americans and so are the conditions they represent. A deliberate, open-handed attempt by anyone to install those systems in American life would be scotched by an aroused public; but a gradual transformation, with labels omitted, is difficult of detection. The American public actually has no suspicion of what is occurring, much less any conception. Therein lies much of the danger.

The Federal Trade Commission reported that, although farm area in the United States has increased considerably in the last several years, individual farm ownership has declined precipitously due to foreclosures. Reason for the foreclosures, of course, is the fact that farmers have not received sufficient income to service their mortgage debts.

In other words, individual farm ownership is threatened with extinction because, through abuse of the capitalistic system by financiers, speculators and politicians, farmers are not receiving cost of production, plus a fair profit.

The birth of an honest capitalism, which would permit of widespread private ownership and which would restore economic health to the nation, thus is aborted. In its place looms either collectivism or an oligarchial scheme which would reduce farmers to the status of serfs working for pittances dealt out in one instance by the Government and in the other by feudal lords—bankers and insurance tycoons—who have snatched their farms through foreclosures.

Farmer Denied Profit and Private Property

Lifeblood of the ideal capitalistic state is the incentive afforded the populace for gaining private property. Obviously this ambition cannot be realized unless profits accrue from investments and labor. Just as the financier requires a return on the money he invests in business, the laborer must secure a fair living wage and the farmer must secure a reasonable profit on the products he grows. Capitalism, therefore, is predicated on the theory of profit. It can not survive when profits are removed. Some other system is bound to supplant it.

For the farmer, profits have long since disappeared, while deficits have mounted continuously. In the last few years, thousands upon thousands of farmers, unable to obtain fair prices for their products, have been forced into bankruptcy, their farm property foreclosed. Thus deprived of ownership they have been compelled either to move into crowded cities where unemployment is rife, or to remain on their farms as tenants.

It is this problem with which the Federal Trade Commission dealt in submitting to Congress its conclusions gained from a comprehensive study of agricultural income.

After expressing its belief that "the survival of independent farming by farmers who own their own farms and maintain an American standard of living is in jeopardy," the Commission continued:

"Although the Commission's inquiry was necessarily limited to those subjects which the Congress directed it to investigate, and for which funds were provided, it finds that additional facts which have come to its attention during the inquiry express graphically the plight of agriculture.

Flight From Farm Is a Symptom

"The movement of population from the farm to the city indicates the decreasing attractiveness of farm life. In the last 25 years, while the nation's population grew nearly 40 per cent and while the percentage of national land area included in farms rose from 46.2 per cent to 55.4 per cent, the farm population actually declined. In 1910, it was estimated at slightly more than 32-million. In 1929, it had fallen to 30,257,000.

"In spite of the distress in the cities during the depression, the farm population in 1935 was only 31,800,000—more than 200,000 less than the estimate of 1910. This decline took place in spite of the fact that the annual excess of births over deaths on the farm is from 400,000 to 500,000 a year. According to the Bureau of Agricultural Economics, there was a net migration of 6,296,000 persons from the farm to the city between 1920 and 1929.

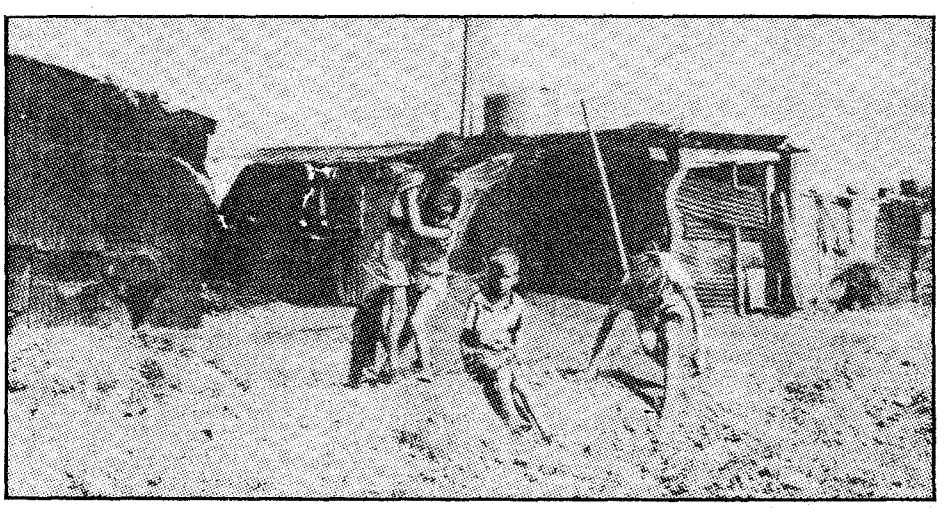
"Although during the depression many families went back to the land in an effort to raise at least their own subsistence, the exodus from the farm continued from 1930 to 1935 to such an extent that 984,000 more people left the farm than went to it. The existence of abandoned farms and general shortage of labor on farms in cultivation are witness to the fact that although the improvement in farm machinery may have diminished the need for manpower, it is not primarily responsible for this migration.

Plight Even Worse Under Depression

"The difficulty of success in farming in recent years has been primarily responsible. From 1850 to 1920, the average value per acre of farm

(Continued on Page 18)

The Week's True Life Story



Cottonpickers' Plight Farming at Its Worst

ON A SANDY STRETCH of Arizona plain some 200 shanties dot an arid landscape. About the size of box cars, patched together with sheets of corrugated tin, they raise slapjob roofs to the hot sunlight and spell the word "poverty" in capital letters.

Nearby, thin, undernourished children — ragged, barefoot, unkempt — play in the hot sunlight. Their playground is the "court" between the rows of shanties, marked by mounds of refuse. Tin cans and garbage are scattered about, adding to the desolation.

Inside the shanties there are no floors, no furniture, no windows, no stoves, no sunlight, no equipment of any kind. Thin men and women move about inside, eating from tin cans and arranging for their children a morning meal, consisting of stale bread, beans and potatoes.

This is a typical cotton pickers' camp in Arizona.

The picture is not overdrawn. There are better camps for migratory cotton pickers, and there are camps that are eminently worse. Some were so bad the State Board of Health closed them because they were a menace to public welfare.

Here Is America's 'Agricultural Worst'

It is in camps such as these that some 30,000 transient workers collect, to spend the cotton chopping and picking seasons in squalor, that they may earn an average of $7.95 a week, less deductions for "shelter," firewood, and minor essentials.

This is America at her agricultural worst. This is 20th century serfdom reduced to its lowest, common denominator. And these conditions are as real, as challenging as a stickup man thrusting a gun into a citizen's back.

Arizona's cotton crop has leaped and bounded with the years. And so has Arizona's story of misery for the human derelicts who man her cotton acres. In 1912, some 400 acres were under cotton cultivation. In 1935, through irrigation and intensive cultivation, the crop had zoomed to 160,000 acres. And two years later another great rise had elevated the acreage to 282,000.

In former days, cotton planters imported cheap labor from other lands—from Mexico and Puerto Rico—to harvest the tillage. But now both the planters and the pickers have changed.

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Mr. Murphy's Address to Jews

Michigan Governor Quotes History

Address delivered at the fiftieth anniversary celebration of Yeshiva College, New York City, by the Hon. Frank Murphy, Governor of Michigan, December 11, 1937.

THREE HUNDRED years ago a lone Englishman, expelled as a heretic from the foundling commonwealth of Massachusetts, ventured into the fringe of the great American wilderness and founded a colony where he might espouse without let or hindrance his heretical idea. That colony was destined to become the tiniest state in the American Union, but the idea became the cornerstone upon which that Union is built.

The Englishman, as you know, was Roger Williams, and the principle which made him an outcast was briefly this: "It is the will and command of God that—permission of the most paganish, Jewish, Turkish, or anti-Christian consciences and worships be granted to all men in all nations and countries."

Today, the tiny state of Rhode Island is but one of forty-eight states united to form a great democracy possessed of a material culture such as no man dreamed of in the year 1636. Would that we might say this glorious nation has progressed spiritually as remarkably as it has materially! But, sadly, such is not the case. Today, in 1937, the same forces that caused the "enlargement" of Roger Williams from the colony of Massachusetts are still at work, seeking the ostracism, if not the expulsion from our shores, of those whose creeds are at variance with the faiths that are in the majority.

Newspaper Story Tells of Purge Plan

One week ago tomorrow, the headlines of a middle-western daily shouted the news that organization work was proceeding in a movement whose avowed objective was to "drive Jewry out of the nation." Selecting from the many so-called justifications for Jew baiting, the theory that the Jews are the proponents and sponsors of Communism, the leaders of this movement have announced that it is their plan to "subjugate" the entire Jewish race. To effect this end they would purge the schools of all Jews; eliminate them from public office, and segregate and confine them in forty-eight specially created Jewish cities. After a probationary period of 17 years they would provide a vote to determine whether the residents of these Hebraic communities would be permitted to depart from them and travel at will throughout the country!

This is proposed in a land whose supreme law sets up as the first in a bill of fundamental rights the prohibition that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This in a nation where the constitutions of the component states—repeating the expressed desire of the whole sovereign people—warmly embrace that same principle. This in a democracy that for three hundred odd years has owned the reputation of being a haven for persecuted and oppressed victims of intolerance and prejudice elsewhere. Truthfully it may be said that Roger Williams, dead these many years, is yet in danger.

Doubtless many of the proponents of this and other movements—shirted and otherwise—designed to rid the nation of fancied and real enemies, have at heart the well-being of this Union we all love and would willingly defend. In their own ways, they aspire to protect it from what they honestly believe to be aggression from within. Insofar as this is true, we may sympathize with their objective—that of advancing the best interests of the nation—even though we must condemn the method they propose.

But to these who are honestly intended, as well as to the unfortunate few who are motivated solely by prejudice and hate, we are bound to give this admonition: Look well and keenly at the history and the meaning of democracy, as well as at the origin of this democratic land before you undertake to coerce and oppress the nonconformist. Take good counsel with yourself to insure that you do not in your ambition defeat the objectives toward which the friends of democracy and the Founding Fathers of this Union strove so steadfastly and long. Their battle has been too dearly won, too long fought, and their goal too highly esteemed to be nullified now by misconception— deliberate or honest—of the ideals which carried them forward.

Sixteenth and Seventeenth Centuries

That we may more clearly understand how tortuous has been the road to this degree of democracy which we now enjoy, let us look back over the centuries to the societies and the eras in which the germ of democracy was in turn nurtured and repressed.

Of classical antiquity, the best that can be said, perhaps, is that it breathed life into the philosophical idea of democracy by permitting its practice within certain rigid limits. In other words, the City-States of ancient Greece and Rome, while giving evidence of no real democracy in political, social, or economic realms, did encourage the democratic principle by granting a share in the government to the "citizen body" which was that select group deemed "born to rule."

The feudal age saw the democratic principle figuratively fighting for its life. In a political sense, at least, it gained less encouragement during this era than from the classical city-states. Socially its only extensive development in the entire medieval period came as an incident of the rise of Christianity, when in the monastic movement essential equality was given effect as a general rule.

Aside from these few meager developments, democracy gained little ground until, with the beginning of the sixteenth century, the "Commercial Revolution" gave rise to that social stratum known as the middle class. Destined to be for centuries the nucleus of liberalizing and democratizing influences, this *bourgeoisie* had, by the close of the seventeenth century, deposed two autocratic monarchs, placed Parliament in the ascendancy, and enacted into a written constitution guarantees since rec-

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SOCIAL JUSTICE Dissents . . .

From the Hon. Frank Murphy's opinion of history, democracy and tolerance, expressed before Yeshiva College, when he was Governor of Michigan in 1937, SOCIAL JUSTICE respectfully dissents.

IN HIS long record in public life—from army service in near youth, through Assistant District Attorneyship of the Eastern District of Michigan, judgeship on the municipal bench in Detroit, his illustrious experience as mayor of America's fourth largest city, the Governor Generalship and later the High Commissionship of the Philippine Islands—Frank Murphy has made an enviable record for himself, his country, his race and his Church.

As Governor of Michigan some of his actions were certainly not pleasing to us, but compared with most of Michigan's governors there was a tendency to forget his shortcomings in the light of his admitted good intentions.

In the high office of Attorney General of the United States he has distinguished himself. Now that he is Associate Justice, designate, of the Supreme Court of the United States, the brilliancy of his career in American politics is admittedly well nigh without comparison.

In the face of the almost universal approbation accorded his appointment to the High Court, SOCIAL JUSTICE simply wants its own record straight with respect to the address delivered by Mr. Murphy while Governor of Michigan to Yeshiva College in New York City on December 11, 1937.

The Murphy Thesis

Governor Murphy predicated his speech upon a reputed news story from an unnamed Middle Western daily to the effect that organization work was proceeding to "drive Jewry out of the nation." It is uncharitable to suggest that any such story appeared programmed as a background for the very speech in question.

The "program" which Murphy cited as a serious proposal in America was timed to coincide with the foreign story of the same date emanating from Germany and covering point for point the precise alleged program from unnamed sponsors in our country. This foreign story was a Nazi story out of Germany under date of December 5, 1937. We find no record of any American-sponsored plan to parallel here what Hitler planned there.

Some "aide" to the Governor of Michigan, in all probability, mistook America for Nazi-Germany and gave Governor Murphy an unsound premise on which to predicate his speech.

There is not a chance in the world of "driving Jewry out of the nation," or "to subjugate the entire Jewish race," or "to purge the schools of all Jews," or "to eliminate them from public office" or "to segregate them or confine them in forty-eight specially created Jewish cities." Those are Nazi-Germany's proposals, not American proposals.

No one should know better than Frank Murphy the history of intolerance in America. It is futile to boast undefiled toleration.

Of the thirteen original colonies three only had even a reputation of tolerance, namely, Rhode Island, Maryland and Pennsylvania. In two of these, toleration meant toleration for Christianity only, and in the remaining colonies, the "Papists" as well as the Jews were the objects of discriminatory legislation.

History of Intolerance Often One of Success

Early America has enjoyed a reputation for toleration which she has not deserved except in the three instances noted.

Governor Murphy admonished the vicious elements representing prejudice and hate to take good counsel *lest they fail.*

The shame of it is that the history of intolerance has been altogether too successful. Frank Murphy should know this.

He should remember that the Established Church of England is still the Established Church today.

He should remember his own Ireland from the days of Penal Laws down to Catholic Emancipation. Intolerance was successful, it is sad to say.

He should remember James I who said of the Puritans, "They shall conform or I will harry them out of the land." And "harry" them out he did. The program was successful.

He should remember his own American history in which the decade 1820-30 marked the final elimination of religious qualifications for voting or office holding From 1620 to 1830, the program was in part successful.

He should reread the history of the French Revolution to know that war against God was temporarily successful.

He should restudy the Russian revolution to know that the atheistic communistic state has succeeded diabolically insofar as the last quarter of a century.

He must know that Communism in Spain missed extinguishing public worship there only by a hair's breadth.

He must know that Catholic Poland is gone, partitioned between atheistic Russia and Nazi-Germany.

He must understand that the Religious Orders of France are still disbanded under "democracy" in that great land.

It is sad to relate that the devil is entirely too successful in this world. The Governor's weakest plea to a bigot is the appeal to his chance of failure.

We Question Governor's Use of History

In two paragraphs Governor Murphy disposes of the history of democracy.

The first of these gives traditional credit to the philosophic ideas of the ancient Greeks, credit to the "City States" of Hellas with a "share in the government to the citizen body" and a credit for democracy in that select group deemed "born to rule."

In the second paragraph the Governor jumps from ancient Greece to the Feudal Age. Medievalism is dismissed as an incident in the rise of Christianity, "when in the monastic movement essential equality was given everything as a general rule."

With this treatment of democracy

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Mr. Murphy's Address to the Jews

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ognized as the most fundamental of human rights.

Religious Restriction Barrier to Democracy

But standing in the way of a more complete realization of the democratic ideal in England was the age-old barrier of religious restriction, together with the thoroughly undemocratic requirement of property qualifications for participation in politics and the clinging social remnants of feudalism.

On the European continent, meanwhile, democracy gained its only substantial foothold in France, where the Revolution abolished feudalism in its social and economic phases and brought the establishment of a constitutional monarchy in 1791 and a republic in 1792. Elsewhere, in Europe, the old regime remained and the door was closed to democracy until the nineteenth century.

But as the moving finger of history wrote these chapters, thirteen weak little colonies, perched precariously on the eastern shore of the North American continent, were laying the foundations of a Republic that became in the nineteenth century the most ambitious experiment in the democratic control of political institutions ever known. Today, many Americans are proud to call it the greatest democracy on the face of the earth.

Across the Atlantic the old autocratic regime was being dealt another blow by a historic phenomenon far more significant in its repercussions on all humanity than any political occurrence — the Industrial Revolution. Altering the character of every society it touched, this vast social upheaval gave added strength to the new middle class and simultaneously created another category of humanity —the *proletariat*. This group, growing swiftly under the aegis of the machine, began its attack on the so-called "benevolent *bourgeoisie*" in the middle of the nineteenth century and, through the trade-union movement, took the first significant step in bringing to the working classes that economic democracy *laissez-faire* had brought to the middle class.

With the establishment in France of universal manhood suffrage and in England of virtually universal suffrage, and with the advent, especially in the twentieth century, of social legislation, democracy has made swift progress politically and economically in these European States. Its advancement there has been matched, if not exceeded in the English dominions of Australasia.

Democracy Still Short of Social Ideal

Here in America, the introduction of civil service, the granting of suffrage to women, the lengthening list of laws passed to protect the workman, all have combined to give us a degree of democracy which is high politically, growing with encouraging speed in the economic realm, and substantial though far from ideal socially.

Admittedly we have not achieved in America the perfect state or the ideal society. As a people we are still troubled by many differences by forms of discrimination, by frequent denial of liberties, and by insecurity of income and livelihood for many of our citizens. But while conceding the existence of these shortcomings, we can ill afford to jeopardize the security of this democracy, such as it is, by resorting to the facile methods of oppression and coercion in our efforts to correct the nation's ills.

We cannot afford to overlook the fact—a fact that is evident all through history—that democracy has come the hard way. We cannot afford to strip it of all meaning by forgetting that government for the benefit of the many has always been gained only over the merciless opposition of those who profited by government for the benefit of the few. It would be folly to forget that the fathers of our Republic fought at great cost, and at a time when they were ill-equipped for war, a revolution so that they might enjoy the benefits of a government of the people, by the people, and for the people.

Intolerance in Early America

With these historical truths we should remember, also, that the handful of indomitable souls who laid the groundwork for this Republic were driven here by a flaming desire to enjoy a freedom denied to them in their homelands and now guaranteed to all in this nation which they fostered—the right of the individual to worship as he pleases. Paradoxically, some of them, once they had achieved this freedom here, were reluctant to grant it to others of opposing creeds.

It was this intolerance that sent Roger Williams searching for a new home in the Rhode Island wilderness. It was this intolerance which inspired Lord Baltimore to proclaim in his colony the right of every man to worship God in his own way. And it was the same intolerance for dissenters that in 1776 moved the delegates to the constitutional convention of the colony of Virginia to write into their document of supreme law this momentous provision:

"That religion, or the duty we owe to our Creator, and the manner of discharging it can be directed, only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other."

The meaning of that principle, placed a decade or more later in the *Constitution of the United States,* and since incorporated in the constitutions of the several states, has not to this day been altered. Though some may construe it to require mere tolerance and others may give it only lip service, religious freedom still means that every man has an inalienable right—a right not granted to him by a superior power but a right that is naturally his—to follow the dictates of his conscience in matters of religion. It means that bigotry and intolerance are alien to a land founded on the principle of equal rights for all and special privileges to none.

Cites Unique Suffering of the Jewish Race

Yes, the meaning is still the same but the tragedy is that there are many among us who do not know that meaning, some who deny it, and a few who would adopt from undemocratic foreign states the methods of persecution and oppression. The lines of division between creeds are intricate, the animosities numerous and conflicting, but none perhaps illustrates more clearly America's failure to give full effect to the spirit of the First Amendment than the attitude of a substantial number of our people toward the Jews.

Homeless and entirely unique in the suffering it has endured, the Jewish race has known a bitterly tragic history. Put to slavery in Egypt, made captive in Assyria, invaded by the Romans, segregated and pillaged by medieval Europe, driven at one time or another from the most of the states of Europe, they have refused to succumb. A clergyman from Alabama ably described their plight in these words:

"We have damned you for the very attitudes which we ourselves have made inevitable. We have robbed you and now criticize you for being secretive. We have driven you together like sheep in a storm and now call you clannish.

"We have accused you of materialism, because you have been successful in business. Your prosperity has been an evidence of a mercenary mind, ours an evidence of the favor of God.

"We have taken your Bible over and made it ours and said never a word of appreciation of the genius for God which produced it. Through all the Christian centuries our ritual has rested upon yours and in these days of enrichment of worship we discover once more how rich yours is . . . but no intimation of thanks.

"We have called peace a Christian attitude, forgetting that it was a Jew who first used those words, which now belong to humanity, about beating swords into plowshares and spears into pruning hooks."

Praises Contribution of Great Jews

It is needless here to embark upon a lengthy discussion of these and the many other contributions the Jews have made to civilization. *You know and most intelligent men know and willingly concede the greatness in* governmental realms of Disraeli and Oscar Straus; in finance of the Rothschilds and Jacob Schiff; in science of Einstein and Flexner; *in philosophy, of Spinoza and Marx;* of Rubinstein in music; and of Stephen Wise and Nathan Straus.

I do wish to emphasize as strongly as I can how ridiculously illogical is he who, blinded by the clannishness, the materialism, the unsociableness of a few, fails even to balance the objectionable against the great, and uncompromisingly tars the entire Hebrew race with the same brush.

And, as the Christian has been uncharitable to the Jew in these divers ways, so Christian and Christian have fought between themselves . . . church against church, faction against faction. Jews, Catholics, and Protestants too often endeavor to emphasize their differences and minimize their agreements, when, if they followed the teaching of Him who counselled *"Thou shalt love thy neighbor as thyself,"* they would seek rather to stress their agreements and to respect their differences.

There are those, perhaps, who will defend their intolerance on the ground that they have no cause for agreement with other faiths. But such an assertion is demonstrably a superficiality. He who is minded to search for such common meeting grounds will find them substantial, real, and abundant . . . whether it be between Jew and Catholic or Protestant and Jew.

'Man Is the Measure of All Things'

To cite but a few, both Protestant and Catholic have as a common heritage the whole literature of the *Old Testament.* The Hebrew prophets and the *Ten Commandments of Moses* are the foundation of our whole ethical life. The unity of the Christian Church until the sixteenth century is a tradition of more than 1,500 years' duration which both Protestant and Catholic share. The noble St. Francis is recognized as a Saint by Protestant and Catholic alike. Again, in their conceptions of God and Christ, of the moral tragedy of the world, the spiritual glory of the cross, and in their belief in immortality, Protestant and Catholic stand on common ground. Above it all looms the most striking truth of all . . . the fact that the Jews have given to civilization the idea of one God, the Father of all, upon Whom is founded every lasting civilization.

Added to these similarities in faith, Christian and Jew have in common a goal which, in a sense, is larger, more vital, than religion itself. ***That goal is the fulfillment of the ideal of democracy in its every phase*** . . . political, social, and economic. It is the task of carrying over into our social and economic order what in religion is called brotherhood. It requires the practical, willing, thoroughgoing, and unselfish devotion of every individual regardless of creed. Democracy as conceived and expressed in the American constitution is something more than a method of government. It is a passionate political faith. It is a faith in the natural capacities and inherent possibilities of the common level of man, in his essential worth and dignity. In the scheme of democracy, as in the code of Christianity, all men are on a common level of dignity and importance.

Co-Operation of All Democratic Essential

Today it is undisputable that America has far to go before these noble principles will be operative socially and economically as well as politically. In this decade especially, the nation has endured much. As we make our way slowly out of the valley of depression, millions are still jobless, those dependent upon them lacking often the necessities of life. It is said that one-third of the people are ill-clad, ill-fed, and poorly housed. But men and women yearn for security . . . they want a just share of the national income, wholesome working conditions, working hours that will allow them time for home life and restful recreation. The farmer, also lacking security, wants the prices of his products stabilized so that his income need not fluctuate to extremes; he wants the soil he tills preserved against the ravages of the elements. Business and industry, too, want stability and security against disastrous fluctuations in the market.

And these things we must unquestionably have if we are some day to attain that degree of democracy of which the Fathers dreamed when they established the Constitution *"to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."*

The task of achieving democracy in its fullness is plainly a vast one. Obviously, too, it will be a long and tedious task, for we can hardly hope to complete overnight what has been developing since the days of Aristotle and Socrates, when the City-States of Greece and Rome gave democracy a forward impetus by putting into practice the concept of a "Citizen body" born to rule.

But it is, withal, a task that requires the willing co-operation of every member of this democracy. It requires in everyone the desire and the determination to serve without distinction of race, creed, color, station, birth, and other arbitrary, artificial, and man-made lines of division that too often hide the God-made resemblances between man and man. It presupposes an awareness in all that faith, co-operation, mutual helpfulness, and the idea that every man has infinite worth, if not because of his accomplishments, at least for his possibilities . . . that all these form the basis of democracy just as they do of religion.

Such unselfish service, such mutual helpfulness and co-operation cannot come to be as long as religious intolerance and disregard for our constitutional guarantees of religious freedom keep our people at odds. They cannot be realized, nor can democracy become a reality in every phase of life, while movements are being planned to drive Jewry from

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SOCIAL JUSTICE Dissents . . .

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and with this use of history SOCIAL JUSTICE respectfully dissents.

The Governor then turns to pay tribute to the Sixteenth, the Seventeenth, the Eighteenth, the Nineteenth and the Twentieth Centuries for the origin and growth of our democratic institutions.

He gives tribute to the French Revolution, tribute to the Industrial Revolution, tribute to *Laissez-Faire* for the origins of democracy.

With this historic rubbish we respectfully dissent.

Some Plain Facts of Intolerance

If the thesis be intolerance, and if Jews of Yeshiva College pick a Catholic to address them, let the Catholic trace in broad strokes an elementary history of intolerance, starting with Christ Himself. In tracing the history of persecution certainly the Governor of Michigan should not miss the prediction of Christ as he drew near to Jerusalem and wept over it saying: *"Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent to you, how often would I have gathered thy children as the bird doth her brood under her wings and thou wouldst not."*

Or, take Christ to his own disciples, *"But look to yourselves for they will deliver you up to councils; and in the synagogues you shall be beaten and you shall stand before governors and kings for my sake for a testimony unto them."*

Or, if one wants to admonish the intolerant, he might remember the admonition of Pontius Pilate when, "finding no cause in this innocent man," he said to the Jews of old: "His blood be upon you and upon your children."

Despite the admonition there came the crucifixion.

Was it not Saul who needed a miracle to open his eyes to faith? And was it not Saul to whom the question was addressed, *"Saul, Saul, why persecuteth thou Me?"*

Where were the twelve Apostles gathered when the Holy Ghost descended upon them? The answer is perhaps best known by the Governor of Michigan as he daily reads the Bible. They were gathered *"in the upper room in fear of the Jews."*

There is today and over the past twenty years no layman with greater reputation for Bible reading than Frank Murphy.

Above all laymen he should know concerning Christ, *"He came unto His own and His own received Him not."*

No Persecution Can Match Christianity's

In the world history of persecution none compares with that of Christ. None compares with that of the Church He founded.

Was not Stephen stoned to death for proclaiming the abrogation of Old Law? Were not the Christians compelled to leave Jerusalem? Was not Peter beheaded at Rome and Paul on the Ostian Way? Was it not Paul that gave to us the most vivid picture of the persecution that followed him over his apostolic life? Was not James the Greater martyred? Later in Jerusalem, John, the brother of James, was boiled in the cauldron of fire? *Was not James the Less stoned in Jerusalem by order of the High Priest, Ananias the Younger.*

Of all the Apostles has not the saying come down to our day, "the day of their death is unknown"? All were martyrs.

Frank Murphy may be the only layman in America who could quote Saint Paul on intolerance: "They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ (I speak as one less wise): I am more; in many more labors, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things which are without: my daily instance, the solicitude for all the churches. Who is weak, and I am not weak? Who is scandalized, and I am not on fire? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I lie not. At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me. And through a window in a basket was I let down by the wall, and so escaped his hands."

In the history of persecution does Frank Murphy forget the ten great persecutions of the Roman Empire; the persecution by the human mind of Christianity; the history of heresy and schism; the rise of Islam and the century-long struggle between the Empire and the Papacy?

Does he forget the history of his own Catholic Ireland which, from the Penal days of Elizabeth, to the Emancipation Act of 1829, suffered continuous and uninterrupted religious persecution? Does he forget the Act of Supremacy; the Act of Uniformity and the entire code of Penal statutes that follow his famous Sixteenth Century of democracy?

Murphy Eloquence Silent on Intolerance

In our own beloved country, is he blind to the story of the Know-nothings; the American Protective Association; the American Party of Jay W. Forest; the rise of the modern Ku Klux Klan; the Michigan school fight of 1920 and again the Michigan school fight of 1924?

Is there a record of a single public speech made by Frank Murphy on the Klan; on the bigots of his own State, Michigan, in respect of the school issue or in respect to the more recent Black Legion organization of 1934 to 1936?

The philosophy of picking weak or non-existing enemies against whom to hurl the lance, is the philosophy of Don Quixote, the philosophy of fighting windmills.

Roger Williams has his place in history and appeared properly in the address of the most learned lay student of the Bible to the Jews of America. But in building the history of persecution, stronger foundation stones could be found than the historic figure of Massachusetts Bay, who chose the wilderness rather than be deported to Mr. Murphy's "democratic" England of the Seventeenth Century.

Some Plain Facts of Constitution History

The distinguished Governor of Michigan, now Associate Justice, designate, of the Supreme Court of the United States, chooses the Sixteenth Century for the origins of democracy.

In passing over the ages of faith, the Governor passed over the truly great sources of our Constitutional democracy. Frank Murphy is a recognized scholar in the field of history; a trained legalist in Constitutional Law; the proud boast of the great University of Michigan. Why does he throw away scholarship in speaking to the Jews of Yeshiva?

Was not the coronation oath of the English King the first limitation upon absolutism?

Is not the Charter of Henry I granted in 1100, four centuries before Governor Murphy finds a source in the "Commercial Revolution" of the Sixteenth Century, the first great charter of English liberty?

Is not the Charter of Henry II in 1154 recognized by every historian as a contribution to democracy?

Why pass up *Magna Charta* in 1215? Is it because the first public laws of England against the Jews were contained in the Great Charter?

Lord Lothian certainly had a sense of humor when he gave one of the four precious original copies of the *Magna Charta* to the Library of Congress to preserve until after the war.

That library is right next door to the Supreme Court. Anytime now, Mr. Murphy can read in the original what measure of intolerance is to be found in that over-propagandized Charter. As an example of intolerance, read it, Mr. Justice Murphy.

Yet that Charter so praised by superficial students of Constitutional history contains the first great evidence of intolerance of the Jews, intolerance which ended three-quarters of a century later in their expulsion from England.

In the history of democracy why leave out the *"Confirmatio Chartarum"* of 1297?

Parliamentary System Established Earlier

All these preceded the "glorious" Sixteenth and Seventeenth Centuries which the Governor of Michigan named as time origins of democracy.

It should be needless to remind any Governor of Michigan, much less one who has since risen to the high office of Attorney General and now to the Supreme Court, that the rise, growth and development of the parliamentary system preceded the magic centuries chosen by Governor Murphy.

The year 1213 marked the calling of the first two Parliaments in England.

The year 1215 marked the calling of a third Parliament. This was the year of *Magna Charta.*

The year 1265 witnessed the Parliament of Simon de Montfort.

The year 1295 witnessed the assembling of the Model Parliament with representation of the three estates, Nobility, Clergy and Commons.

In this sense the Thirteenth Century from the standpoint of English Constitutional history becomes the greatest of centuries for at its close, there only remained the necessity to divide Parliament into two houses and thus establish a bicameral legislature to give us the structural model of today. Such division was made during the first quarter of the Fourteenth Century.

Not alone did the Great Charters of Freedom and the Parliamentary system precede the Sixteenth Century but the institution of Trial by Jury also preceded Murphy's mystical centuries.

Trial by Jury came out of the "woods" from the customs of the now "accursed and Barbaric Huns." Judgment of One's Peers by the Law of the Land was the custom and practice of the "hundred"—at least eleven centuries before Governor Murphy found modern origins of democracy.

The Twelfth Century witnessed the Constitutions of Clarenden with their "Twelve Lawful Men."

Magna Charta records the language "The Judgment of his Peers."

The *"Confirmation of the Charter"* in the year 1297, reiterates the known constitutional law of Trial by Jury and the statute of 1429 defines the detail of the jury summons.

Fortescue, well-known to Governor Murphy, wrote his comments on Trial by Jury in the year 1450. Why then go with the keen mind of the legalist before a Jewish audience and desecrate the glorious history of democracy by finding its origin in the Sixteenth and Seventeenth Centuries?

Mr. Murphy's Sixteenth Century

Far from representing democracy, the Sixteenth Century throughout Europe represented retrogression from every point of view in democracy.

It was the century of the Penal Laws. It was the century of the Act of Supremacy and the Act of Uniformity denying religious freedom to a hitherto majority of the people of England and to all the people of Ireland.

It was the day of the dissolution of the monasteries, the monasteries which the socially-minded Frank Murphy must know, took care of all the poor, all the orphans, all the aged, all the widows, all the sick, all the infirm and all the insane who were thrown on the charity of the world. There were no Relief Acts and no dole in those days.

The Sixteenth Century, we repeat, destroyed the monasteries, which had given economic security, employment and profitable labor during life to hundreds of thousands who, in previous centuries, had worked within the monastery wall.

As Mayor of Detroit, long before 1937, Frank Murphy faced one of the greatest relief problems in America. There is no question of his understanding of the problem of unemployment and relief. Yet, it was not until the Sixteenth Century that a poor rate ever had to be levied in England.

Unemployment Made a Crime in England

It was not until the Sixteenth Century that agriculture was destroyed in order to produce artificial food scarcity in order to keep artificial unemployment as the agricultural lands of England were turned into the grazing lands of England artfully planned to dispossess hundreds of thousands of rural tenants and workers.

It was the Sixteenth Century in England that brought on the first great period of unemployment from the days of the indigenous Briton.

It was the Sixteenth Century that made unemployment a crime and created by law the greatest criminal population of our history.

It was the Sixteenth Century that chartered the Gilberts, the Raleighs, the Drakes and the Frurishers, to prey upon the commerce of Catholic

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SOCIAL JUSTICE Dissents . . .

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Spain and build, through black piracy, the officers of the newly conceived King's Navy.

It was the Sixteenth Century that wrote into public law the days of "Political Lent," demanding abstinence from flesh meat on Wednesdays and Saturdays; not on the Friday of the Crucifixion but on the non-abstinence days of the Church, *not for the spiritual value of mortification, but for the practical political value of training as fishermen the future sailors of the British Navy.*

Mr. Murphy's Seventeenth Century

Frank Murphy's Seventeenth Century, magical as it was in its contributions to democracy, boasted as its outstanding constitutional theory, the Divine Right of Kings.

In ascending the throne at the outset of the century, 1603, James I, head of the Stuart line announced: *"There is a divinity that doth hedge a King."*

Mr. Murphy's Seventeenth Century, insofar as religious persecution was concerned, witnessed the words of the same James I concerning the non-conformists: *"They shall conform or I will harry them out of the land."*

Mr. Murphy's Seventeenth Century witnessed the first packing of the High Court of England by the High priests of Absolutism.

It witnessed the dismissal of Lord Chief Justice Sir Edward Coke and the degradation of the judiciary.

It witnessed an absolutism unparalleled since the Saxon heptarchy.

In the field of constitutional government it witnessed, in 1629, the *Petition of Rights* sent forth by a freedom-loving people protesting against this absolutism of the Stuarts.

It witnessed bloody revolution and the decapitation of Charles I.

It witnessed the passing of the *Habeas Corpus Act* of 1679 and the more historic *Bill of Rights* of 1689.

Yet England had to call to the German Prince William of Orange to become its inarticulate English speaking King.

The Seventeenth Century witnessed at its close the establishment of the most undemocratic institution that has endured to the present day, namely the Bank of England!

17th Century Saw Bank of England Born

Frank Murphy is no ordinary student of the social and economic order. He not only reads the Bible daily but must be a continuous student of the Popes' Encyclicals. He probably knows by rote a dozen paragraphs of Pius XI's *"Quadragesimo Anno"* without reference to the text and can undoubtedly quote, *"In the first place, then, it is patent that in our days not alone is wealth accumulated, but immense power and despotic economic domination is concentrated in the hands of a few, and that those few are frequently not the owners, but only the trustees and directors of invested funds, who administer them at their good pleasure.*

"This power becomes particularly irresistible when exercised by those who, because they hold and control money, are able also to govern credit and determine its allotment, for that reason supplying, so to speak, the life-blood to the entire economic body, and grasping, as it were, in their hands the very soul of production, so that no one dare breathe against their will.

"This accumulation of power, the characteristic note of the modern economic order, is a natural result of limitless free competition which permits the survival of those only who are the strongest, which often means those who fight most relentlessly, who pay least heed to the dictates of conscience."

Frank Murphy above all men should have found that the end of the Seventeenth Century that octopus which would squeeze liberty out of the people—that undemocratic private Bank of England.

In the social field, the Seventeenth Century of Frank Murphy far from representing democracy, witnessed England retrogressing into the truly "Dark Ages" of human slavery.

Ship 'Jesus Christ' Brought First Slaves!

It was in 1619 that the first slave ship landed its unfortunate human cargo of blacks on American soil. It was one year before the Pilgrim Fathers landed, victims of the religious intolerance of the Stuarts, that the British established officially, legally and commercially the institution of human slavery in this country.

In 1619, in Murphy's democratic Seventeenth Century, Britain reversed the trend of over eleven straight centuries of recorded history of human liberty by sending the fettered and manacled unfortunate human cargo from Africa to Virginia.

Among the leading ironies of world's history, is the fact that that first slave ship bore the name of "Jesus Christ!"

One may use these plain facts of history in addresses on either intolerance or democracy, but one may not use them to the glorifications of the Seventeenth Century.

The Seventeenth Century of Frank Murphy was not only the century of slavery but that of the "indentured servant." In the planned economy of that day, honest men were driven from the farmlands as agriculture was curtailed in favor of sheep raising. Idleness in the cities was compounded intentionally. Then unemployment was made a crime. Then the so-called criminals were released, thousands to come to America as "indentured servants," their persons theoretically free but their labor in bondage for seven years.

Not in the field of political, the social or the economic can the Seventeenth Century be glorified

In the field of the religion, twelve of the thirteen original American colonies were settled and in eleven of the twelve there was not complete religious freedom. *It was a century of intolerance!*

Murphy's Eighteenth Century

In the story of democracy, the Eighteenth Century, according to Governor Murphy: "The old autocratic regime was being dealt another heavy blow far more significant in its repercussions on all humanity than any political occurrence —the Industrial Revolution."

What was the Industrial Revolution in its social, economic, political and religious implications?

In its social implication it brought to the modern world child labor and placed women in industry. It borrowed the philosophy of *laissez-faire.* The doctrines of the Manchester School of Thought were exemplified in the new materialism of the philosopher, Hobbes, the economist, Ricardo, the sociologist, Malthus. The philosophy of this school was never approved by Frank Murphy.

"Life was but a race, the victory went to the strongest; the fittest only to survive. The millions of humanity were left victims of inexorable materialistic laws.

"The laborer's wage was bound by an 'iron law.' Population was expanding in geometric progression while food production could increase only in arithmetic progression. Consequently, the procreation of children must be constantly curtailed."

These were the false teachings of that school.

In the economic field came the birth of mass production, carrying with it emphasis on the efficiency, the beauty and the practicality of the thing produced, in total disregard for the producer himself, who loses under materialism the dignity of man as he unsuccessfully competes with the dignity of things.

The conditions of the Eighteenth Century in the social field permitted Thomas Hood to write *"The Song of a Shirt"* and Elizabeth Browning *"The Cry of the Children."*

An Era of Imperial British Conquest

The same century gave to the history of democracy the twenty-seven indictments against autocracy in England contained in the *Declaration of Independence.*

It witnessed the growth of the British Imperialism, for, despite the glorified Industrial Revolution, Britain boasted the completion of many conquests with the heavy hand of Empire laid upon eight peoples of the world.

One bright spot remained for democracy. It was our own beloved America which happily severed the ties which bound us to Breat Britain.

The Eighteenth Century witnessed the French Revolution. This new democracy was exemplified by the enthroning of a prostitute on the altar of Notre Dame in Paris, to be worshipped as the "Goddess of Reason."

That Revolution, far from representing an advance in democracy, is not to be judged by the empty phrase, "Liberty, Equality, Fraternity," but rather by the historic fact contained in the statement of the great Orestes Brownson: "The French Revolution exiled nobility, virtue and religion from France."

Foremost lay apostle of the economic and social order in the public life of America, Frank Murphy, gave little credit to himself as he selected the last four centuries to depict the triumphal march of democracy.

Murphy's Nineteenth Century

The cried-up democracy of the Nineteenth Century is at least open to observation.

The Nineteenth Century marked the greatest advance in imperialism since the days of the Roman Empire.

Thirty-two separate peoples of the world were placed under bondage to Britain in this single hundred years of human history. Eleven separate and distinct peoples of the world were placed under bondage to French imperialism. Thus did the favored empires of the Old World advance the cause of democracy.

We ourselves fought our Second War for Independence and won it. Yet thirty years later we deserted the spirit of democracy when, under President Polk, we uttered a slogan of imperialism, the slogan of "Manifest Destiny" as we descended upon the good people of the Southwest. We conquered them as the strong ever conquer the weak under the theory that their lands were valuable, that our race was superior, and so, to borrow the language of a commercial advertiser, "Eventually, why not not."

America closed the century with the Spanish-American War. A new imperialism was to subjugate other peoples under the theory that Uncle Sam was the new Moses leading inferior peoples out of the desert, through the wilderness into a promised land of democracy.

Murphy's Nineteenth Century witnessed the heartless Crimean War, the merciless subjugation of the African black and the cruel, godless war against the Boers in South Africa.

Rape of Ireland and Rise of Karl Marx

Mr. Murphy's Nineteenth Century witnessed the crowning glories of the British civilization as it burned the crops and placed the bar to the cabins of Ireland, in 1824. In the '40s it witnessed the man-made famine of Ireland when the potato crop failed and the grains of Ireland went forth to the markets of the world. The people starved in the ditches, or, victims of ship fever, built a white trail at the bottom of the Atlantic with their bleaching bones spread from Tralee to the Saint Lawrence.

The Nineteenth Century of Mr. Murphy witnessed the Fenian Revolt in Ireland. That noble battle for liberty was put down by the merciless, soulless, conscienceless power of John Bull.

The Nineteenth Century of Frank Murphy's democracy witnessed the rise of atheistic socialism under the man whom Murphy selects as a great contributor to civilization, namely, Karl Marx.

There is possibly no single volume which was more destined to promote the Kingdom of anti-Christ than *"Das Kapital."* If Marx be a guide on the road of democracy, then Lucifer is a shining light pointing to heaven!

The Nineteenth Century of Frank Murphy's democracy witnessed the Napoleonic Wars, with the terrific battle between Britain, the Empress of the Sea, and the French, supreme under Napoleon, on the land.

Century of Political and Financial Imperialism

On the positive side in the history of democracy, the Nineteenth Century witnessed the superficial and localized reform bills which were sops to particular groups contenting them with the crumbs of statecraft while the millions were re-enslaved. Among these were election reforms in England, with Catholic emancipation, and the removal of the Jewish disability clauses.

The one outstanding accomplishment was the abolition of human slavery in our own beloved country followed closely by the extermination of serfdom in Eastern Europe. There were the revolutions which marked certain progress in Germany, in Italy and in other nations. Yet the Nineteenth Century still remains the century in which the Papal States were destroyed and the Father of Christendom made virtually a prisoner in the Vatican.

The Nineteenth Century is historic in one other sense.

It marked the rise of modern capitalism with its new kind of exploitation of the masses, with its new kind of enslavement of man, namely, financial enslavement.

The historian of the future with the gift of perspective will count the Nineteenth the greatest century of human history for political and financial imperialism.

Murphy's Twentieth Century

Four decades only have passed. Yet what are almost current events cast their long, dark shadows on the remaining sixty years.

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The Czaristic regime was at war with Japan in 1905. The old sleepy Empire of China was made victim of the aggression of many European powers.

Upon the burdened backs of the people of Europe was placed the frightful weight of taxation to establish militarism at its worst.

The naval race between England and Germany was begun.

Then came the planned conflagration of the first World War of history, followed by the unholy Peace of Versailles, "a peace written by the diplomats and not in the hearts of men."

Then followed the frightful battle against the extermination of peoples of Europe with the minions of anti-Christ represented in atheistic Communism, enslaving the minds and in many cases the bodies of nearly two hundred millions of Christian peoples.

Then followed the expected results in the world-wide collapse of the capitalistic system, bloody revolution and the rise of the Totalitarian States, defensive mechanisms against the injustices of godless Empires.

In our own beloved country recovery had to be postponed for so-called reform, and reform must now itself be postponed waiting on recovery.

In the meantime, the last vestiges of democracy disappear; as England and France, the so-called democracies of the Old World, placed autocratic powers in the hands of the administrations while here in America we program the path to dictatorship through war.

Murphy's Eleven Jews

"You know, and most intelligent men know and willingly concede, the greatness in governmental realms of Disraeli and Oscar Straus; in finance of the Rothschilds and Jacob Schiff; in science of Einstein and Flexner; in philosophy, of Spinoza and Marx; of Rubinstein in music; and of Stephen Wise and Nathan Straus."

Frank Murphy's thesis in his address to the Jews of Yeshiva College was that Roger Williams established the great principle of separation of Church and State and gave in his own colony, Rhode Island, religious freedom to all.

Benjamin Disraeli in a letter to Lord Dartmouth wrote: *"Gladstone was prepared to destroy that sacred union of the Church and State which has been the chief means of civilization and is the only security of our religious and civil liberty."*

When it comes to cases, why select the only distinguished Jew of history who virtually secured the re-establishment of the Church of England and continued "that sacred union of the Church and State"?

Why select the only distinguished Jew of history that believed our civil and religious liberty sprung from the union of Church and State?

Murphy selects the Rothschilds. Obviously he includes all the Rothschilds from Mayer Amschel, the father, with Nathan of London, James of Paris, Solomon of Vienna, Karl of Naples, and Amschel, Jr. of Frankfort.

In directing attention to the greatness of the Jew, is it fair to select the Rothschilds, the foremost moneylenders of the modern world; or, in a thesis on toleration and democracy, is it fair to call attention to the Rothschilds who placed upon the backs of the poor of the nations of Europe the frightful financial burdens of a century of dishonor?

Similarly with Jacob Schiff!

Is it right in the name of toleration or democracy to select the head of Kuhn-Loeb, who reorganized the Union-Pacific with Harriman, who gained control of the Southern Pacific with Harriman, who fought Hill and Morgan for control of the Northern Pacific with Harriman, by financial juggling; who helped finance the Russo-Japanese war in 1905 and helped to finance the diabolical Russian Revolution of 1917; who, despite his charities, died worth $50-million?

Under Frank Murphy's concept of democracy in its political, social and economic phases, or, in Frank Murphy's concept of toleration does the name of Jacob Schiff help?

Among the great Jews of philosophy Frank Murphy selects Karl Marx. Marx was a pure materialist, a professed atheist, with his philosophic basis, pure materialism; his religious basis, pure negation; his economic basis, the theory that society makes the individuals of which it is composed, rather than that the individuals make society.

Mr. Murphy selects Spinoza as great in philosophy.

Spinoza was a Jew only by race. He was excommunicated and driven from the synagogues. A descendant from the Maranno family of Spain and Portugal, his ancestors had conformed outwardly to Christianity.

An apostle of pantheism, his sources were early Jewish heretics. Popular today, his appeal seemingly comes principally from his criticism of the Scriptures, his doctrine of free thinking, his belief that the State was the source of light and that morals are disassociated with positive religion.

Spinoza was never connected with any faith. He taught that "there is no free will, no fallen nature. All takes place according to the laws of necessity."

He laid the basis for the writings of Hegel, Nietzsche, Kant, and later German materialists.

Frank Murphy's choice of Spinoza was unfortunate, in that Spinoza advocated a world religion based upon the moral teachings of the ancient Hebrews, of Christ and Saint Paul, emphasizing the moral life to the exclusion of dogma.

There is no disposition to criticize the remaining selections of greatness. It is enough to say that in his search for greatness in specific fields. Murphy chose an imperialist, a usurer, an international banker and two false philosophers, both enemies of religion. He chose likewise a renowned name in music, an unparalleled name in physical science, an unchallenged name in medicine, a statesman, a philanthropist and a rabbi.

Democracy

This article would never be written except for the single sentence of Frank Murphy, *"Added to these similarities in faith Christian and Jew have alike a common goal which, in a sense, is larger, more vital than religion itself. That goal is the fulfillment of the ideal of democracy in its every phase . . . political, social and economic."*

SOCIAL JUSTICE does not believe that Frank Murphy ever intentionally uttered such a sentence.

The ideals which Christian and Jew have in common have always been recognized, but when we say to a group of students that there is anything more vital than religion we are certainly treading dangerous ground.

When we say that *"Christian and Jew alike have a goal larger, more vital than religion itself,"* we are simply uttering the most adulterated bumcombe which was ever uttered.

Then Frank Murphy seemingly defines that goal. We say "seemingly" because we can't in conscience believe it.

There should be no wall of separation between the religious and the political, social or economic phases of life. By the longest stretch of imagination democracy cannot be made a religion. Such thinking is pure heresy. It is the recurrent falsehood that has continued through the centuries "Man is the measure of all things!"

Murphy doesn't make democracy a religion. He simply and plainly puts democracy on a higher plane than religion!

It is futile to question what he means by democracy. He has expressed himself beautifully in its political aspects. He is the foremost lay authority on its economic and social aspects. Yet Cobden is the authority for the statement, that the people of England were better fed, better housed, better clothed and enjoyed more comforts of life before the Reformation than after it.

Four centuries have passed by.

In England today, 45-million people out of 47-million people own not one square inch of ground.

If you attempt to unite the peoples of the world in a new religion of democracy, it is rather essential to discover democracy in all its phases, political, social and economic.

The world needs no new religion.

Continuous study of the Bible, the fathers of the Church, the Councils, the Encyclicals, the great philosophers may help anew the application of the teachings of that Church and may bring into the world good results which are the fruit of the Tree.

Far more important is the recognition that faith is a divine gift of God Almighty.

Plato dreamed of a republic and Tennyson in *"Locksley Hall,"* looked down into the future, far as human eye could see, for the mystical brotherhood of man.

In the meantime, between Plato and Tennyson, billions upon billions had their backs bent under human slavery, political slavery, economic slavery and latterly financial slavery.

One voice cried in the wilderness *"Make straight the way of the Lord."*

Christ, Himself, came. He came "in the fullness of time" after the Roman Empire had obliterated many boundary lines, after Roman roads made smoother the way of the Apostles, after the universality of the Greek language made missionary work easier.

"Christ came unto His own and His own received Him not." He came to the gentiles and some of the gentiles received Him. Yet gradually, step by step, through fifteen centuries a unified Christian world was established.

When something is passed by, don't look ahead to find it. Retrace the steps. That is not retrogression. It is progress in finding the thing which is missing.

Frank Murphy's new democracy is timed to coincide with a dozen other ideas of world federations: a United States of Europe, defensive alliances and tripartite schemes uniting Catholic, Protestant and Jew in the new brotherhood, with "democracy" always suggested as the common denominator among the nations.

Toleration

In Governor Murphy's address there is one fundamental misconception. It occurs out of a confusion seldom evident in the mind of the distinguished Associate Justice, designate.

The tolerance of ideas, the toleration of persons, should never be confused with the proper intolerance of error.

Gregory XI, in a brief to the French Bishops, expressed wise counsel when in the early years of the Thirteenth Century he wrote: "Christians must show to Jews the same good will which we desire to be shown to Christians in pagan lands."

Dean Swift commented: "In religion many have just enough to hate one another, not enough to love one another."

When Frank Murphy, or any other trained, educated, brilliantly gifted Catholic, explains how to reconcile the faith of Jew and the Christian, or the faiths of Protestant, Catholic and Jew, he is stepping into the field of dogmatic intolerance. In that field the individual man of faith believes his is the one true religion.

He believes two plus two equals four. His friend says two plus two equals six. He can love his neighbor. He can do good to them that hate him. He can read all night to find a common ancestry with his unbelieving friend. He can appeal to a third party only to find that two plus two in the third party's mind equals seven. The one thing he can never intellectually and honestly do is to add the seven, the six and the four and compromise the differences on a five and two-thirds solution.

Dogmatic intolerance is even more essential than the superficial toleration of persons or the deep abiding tolerance of ideas.

Dogmatic intolerance is best expressed in the phrase "He that believes and is baptized shall be saved, and he that believeth not shall be condemned."

Saint Augustine wrote, "Love men; slay error; without pride, be bold in the truth; without cruelty, fight for the truth."

Mr. Murphy's Address

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the land or to persecute the Catholic or the Mennonite.

Pleads for Ideal of Roger Williams

But they may well be realized if we do our best to minimize sectarian and racial barriers; if, in the faith of Roger Williams, we judge each citizen by his character and ability rather than by his theological creed; if in our social life we sincerely try to see through our neighbor's eyes and so to grasp his point of view; if we remind the Christian that Christ and His apostles were loyal Jews and never abandoned their ancestral faith; if we remind the Jew, in turn, that the most *influential Jew* in history is the *Man of Galilee;* and if we keep constantly before us this precept of both Judaism and Christianity: *"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind; thou shalt love thy neighbor as thyself."*

As we learn to co-operate in the common tasks of the community and the nation, the beauty of that precept will become more and more apparent. For not only will it enable us to keep faith with those who have lived and worked and died for democracy before us, but it will enable individual Christians and Jews to learn each other's hopes and longings and to appreciate each other's honesty of purpose. When this comes to pass we shall build an America in which Jew and Christian, Protestant, Catholic, and agnostic shall side by side work to perpetuate this democracy which is our common trust.

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(We aim to make this a free forum and readers' opinions are invited. Naturally the views expressed are not always those of this magazine.—EDITOR.)

Patriotic Service

To the Editor:

I noticed in Social Justice magazine that you are asking for boy agents to get Social Justice better circulated amongst the American people.

It is a very good idea to promote circulation and also it is a way for enterprising boys to make a tidy sum.

To sell Social Justice is not only honorable, but the boy or young man doing so is doing a patriotic service to his country, inasmuch as he is bringing factual news that all true Americans should know.

Fore-warned is fore-armed, and this National Weekly is ably fulfilling its mission to all true Americans who want to save our democracy. I sincerely hope that all boys and young men will help their country by co-operating in these noble efforts.

—Edward Collins

Union City, N. J.

God With Finland

To the Editor:

Well may we all pray for that courageous little army of Finland in its resistance against the communistic army of anti-Christ.

If what we read in the newspaper reports is true, then the Star of Bethlehem will shine again soon in the hearts of the enslaved peoples of Russia.

Anti-Christ has been running that unhappy land long enough with the Karl Marx's, the Lenins, the Trotzkys and the Stalins. Now it is God's way, and it is being carried out to the letter by the officers and the men of the Christian Finnish army.

Stalin does not know why his army is being crushed; he feels the fault must be with his high commanding army officers or maybe with the army itself. Anyone can tell him that neither he nor his army backed by all the power and forces can drive God from the hearts of the Christian people of Finland.

Stalin tried very hard to over-run Spain but God sent forth a savior for that country; I feel sure the same thing is going to happen to Finland.

—J. A.

Brooklyn, N. Y.

More Anti-Christianity

To the Editor:

May I call your attention to THE SIGN for January. I think it is expedient for you to expose the New York League for Separation of Church and State. If their officers are named and their hypocrisy revealed, they will run to cover. There is much hue and harangue about anti-Semitism — a mere mask to conceal anti-Catholic activities, as this article shows.

This same outfit, a year or so ago, brought legal action against an Albany Catholic College sponsoring Father Hubbard's lecture to be given in a public hall of the University of the State of New York.

The college authorities and Father Hubbard were summoned to court to show cause why a sectarian sponsored affair should be held in a public hall. Reliably I was informed this crew lost the case.

May I also draw your notice to the coming movie *"Queen of Queens"* which is scheduled to appear. It is the screen version of the offensive anti-Catholic stage production *"Family Portrait"* so derogatory to the Blessed Mother and the Catholics' reverence for her.

Through you, perhaps, Catholic action groups of Michigan and elsewhere can protest to Hollywood and call attention of the Legion of Decency to this movie.

Anti-Catholicism is just as much of a menace as anti-Semitism and should be abolished.

—Helen Caulfield

Brooklyn, N. Y.

Why Spare Stalin?

To the Editor:

Apparently the Russians enjoy the sympathy of our United States, or else the Russian propaganda is very slow in getting started.

Why is it we do not hear those who cried out against Hitler employing the same denunciations against Stalin? No nicknames such as "beast" or "mad dog" have been pinned on Stalin.

Is this country so stifled with Communist vermin that they are able to suppress any condemnations of bloody Russia and its officials?

Why should Stalin and his sanguinary pals be denied the publicity they so richly deserve? Let justice be done.

—Richard Meier

E. Chicago, Ind.

A Citizen's Protest

To the Editor:

America is not a neutral nation.

Our Administration has placed the United States on the side of England and France, in this continuation of international greed and power dominated by the international bankers and their time-serving servants—the politicians.

Even our Secret Service is placed at the disposal of the Allies and complete allegiance to Great Britain is requested from all of us with the threat of prosecution for some fictitious crimes which can always be found by our inventive governmental officials.

This state of affairs is no different from that existing in the totalitarian nations with the exception that the latter are more frank than we are in defining the rights of their citizens.

Our military secrets are divulged to foreign powers (remember the French aviator) and nobody has even a thought of impeaching the guilty persons. While our Government is reducing us to the status of an English colony, it refuses to break relations with communistic Russia, thus clearly showing that issues of morality and honesty have nothing to do with the underhanded motives for their actions.

Let us get back to God and country! Let us get back to our Christianity and constitutional democracy.

—Edward Oakes

Gloucester, N. J.

Were They Democratic?

To the Editor:

I differ with regard to the sole responsibility for the attack on Poland as resting squarely upon Hitler. Had Poland really been a peace-loving and innocent people, she would have accepted Hitler's perfectly fair offer in exchange for Germany's stolen Danzig.

Instead, Poland chose to be mesmerized by England into thinking she meant assistance when she assured Poland she would fight if Poland were attacked. This is just exactly what England was hoping for, as it gave her the excuse and opportunity of again smashing her growing rival in Europe—Germany.

England had every chance to advise Poland to accept, and thus undo the wrongs of Versailles, but she was not big enough to admit her own blame for the wrongs perpetrated by the Treaty. She preferred again to put Germany in the dog-house through Poland, even as through Belgium.

With hundreds of millions in India kept in subjection, with arms and even bombing and the military subjection in Ireland, the term "hegemony" could best be applied to England.

Were England and France democratic when they framed the Versailles Treaty without the consent of the United States?

Were the French and British governments democratic when they aided the enemies of Spain?

The fact is that had these two countries been truly democratic, the economic maladjustments which have driven them to war with Germany would have been settled long ago on a humane and workable basis and designed to promote economic well-being of all the countries involved.

Her constant pious patter about her noble peace aims is again deceiving the whole world, and covers her guilt of being the cause of the necessity of a Hitler to save Germany.

—Not Deceived

Richmond, Mich.

A Christian Nation

To the Editor:

Shortly after he called the United States a Christian country, Father Coughlin was asked by a non-Christian with what right or authority he could call this a Christian country, since Jews, Christians and any other atheistic groups who are citizens, share equally in the privileges allotted to every citizen of the United States.

Whoever doubts that this is a Christian country has but to recall the Christmas season just passed. Nearly every broadcasting company in the country set aside valuable time to herald the Christmas season with music and plays befitting to the time. The newspapers and magazines also dedicated much precious space to it.

Since it is only natural that the radio stations will broadcast and the papers print what their patrons demand, it follows that the United States is truly a Christian country in both spirit and tradition.

—Robert Gregory

St. Marys, Pa.

Who Hired Dr. Chapman?

To the Editor:

Dr. Chapman, doctor of philosophy from Fordham University, spoke in Boston recently. In his speech, he very conveniently neglected to mention the important fact that there is a cruel financial persecution in America by a small, powerful minority comprised of Christians and Jews whom Father Coughlin has called to account.

Father Coughlin, whom Dr. Chapman unjustly criticized so severely, is simply trying to remove this persecution from the backs of millions of our people. This is absolutely in conformity with Christianity.

Father Coughlin is working his heart out to get some of the comforts of life for the millions of underprivileged Americans, while it appears that Dr. Chapman is unconcerned about their suffering and poverty.

If Dr. Chapman really is interested in helping the undernourished, improperly clothed and inadequately housed, let him join with those who are trying to remove our usurious money system which is responsible for poverty in this land of plenty,

Who imported this professor to denounce Father Coughlin? Our city of culture should expect something more intellectual, more unbiased and truthful from one who teaches the young, for he should present all sides fairly whether the subject be character appraisal, religion or philosophy.

—Joseph Fitzpatrick

Malden, Mass.

Why This Rooseveltian Play to the Religionists?

To the Editor:

What is the meaning of President Roosevelt's suddenly acquired interest in the Catholics and the Vatican?

During the past few weeks he has made several moves and an appointment which obviously indicates that he has abruptly decided to make some kind of a grand-stand play to persuade Catholics he is a great supporter and sympathizer of Catholics and Catholic interests. In fact, he has pulled much the same stunt with the members of other faiths and religions, making obvious gestures first toward one, and then toward the other, but only recently has he been so benevolent toward Catholics. Many of us, however, still remember his marked indifference during the war in Spain.

This new-born concern of Mr. Roosevelt's comes too late and is quite unconvincing. For seven years, under his administration, he has permitted, if not actually encouraged, anti-religious groups and forces to grow and flourish to an unparallelled degree in America.

Will followers of the Catholic faith be fooled by this typical Roosevelt strategy? Some of them, in their sincerity, may fail to see through this last-minute device of Roosevelt's.

He pulled the same strategic trick regarding peace. For two years he was definitely war-like and aggressive in his actions and speeches and undoubtedly had much to do with the present strife due to his meddling in European affairs. Lately, because he sees that the majority of Americans are not going to permit him to quickly involve America in a stupid and needless war, he is now making a great show of being a peacemaker and lover of peace.

Although I am a Democrat and twice voted for Roosevelt, I no longer have implicit trust in him or faith in his sincerity.

—Thomas B. Benton

Los Angeles, Calif.

Questions Annual Wage

To the Editor:

I cannot understand why you propound the principle of an annual wage for the laboring class. Maybe your faith in the honesty and integrity of American business-men and industrialists is far greater than mine.

I maintain that there are two great draw-backs in this plan. There would have to be a set wage to which each person would be assigned. Suppose, then, that this person studies and improves himself so as to fit into a better-paying job. Will he get the deserved increase? I don't think he would.

Maybe you don't think that production would be speeded up without additional man force, but I do. I would be willing to bet that the quota of work for the men would be doubled and tripled.

I just don't see how you can suggest an annual wage as a solution to economic distress.

—Mrs. Gertrude Lass

Akron, N. Y.

Embarrassing the Celts

To the Editor:

At the present stage in history, I think the Celts should hang their heads in shame when they contemplate the truckling servility of some of their fellows of like derivation.

For instance, consider Tommy Corcoran, dictatorship's handy-man; Frank Murphy, who tracks down the small offender and covers up and protects the alien enemy, striking at the foundations of the nation; O'Ryan, the National Guard general of New York who fought to preserve financial dictatorship in the first World War, and is now advocating that we do the same thing again. Then there is Al Smith, the knight of the brown derby, who is in favor, too, of continuing the rule of the money changers. These are a few of the headliners among the Celtic intelligensia from whom the public has a right to expect better counsel and example.

Unless the people of Celtic derivation figuratively gang up on these men and ostracize them from their social, political and economic affairs, they themselves must soon hang their heads in shame and keep them hung until a new era of social integrity shall dawn.

—F. J. G.

Mattapan, Mass.

Pleads England's Case

To the Editor:

I was somewhat surprised at Father Coughlin's attack on England, regarding India. I feel this is not the opportune time to discredit a nation which is taking the leadership, not only for self-preservation, but for Christianity and western civilization.

I have always felt the greatest problem in India was between the Hindu and the Moslem. England has gradually loosened or been forced to loosen her hold on her colonial empire. There is no doubt in my mind that India's turn will come, but I do not think this is the opportune time for her to free India, nor do I feel it is the right time to drag England's moral transgressions into the limelight. If England released her hold on India at this time there is no doubt in my mind that Russia would immediately take India.

I believe we should remain neutral so as to be in a position to help the warring nations arrive at an approximately just settlement of their grievances when the war is over. For this reason, I do not believe in smearing England as it would not help her in any way in winning the war. If the Allies lose the war, there will be no council tables but Stalin's and Hitler's, with a little nosing in by Italy. That picture looks hopeless for western civilization and Christianity.

This is the time for bigger things than past hatreds, real or imaginary. Personally, I am disgusted with rabble-rousing, class hatred propaganda and dragging age-old transgressions into the limelight, instead of reasoning and trying to bring Christian peoples back to a true understanding of Christian principles and Christ-like behavior.

I quite agree that there is plenty wrong with the world, but can it be corrected by arousing more friction, more controversy, more turmoil and more hatred?

—M. A. M.

St. Marys, Pa.

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COULD YOU USE A NEW CAR— OR A SHARE OF $15,000.00?

Never again will you be able to win for yourself a beauteous Cadillac sedan or another of eight handsome cars as easily as in the great "FORWARD AMERICA" Contest of SOCIAL JUSTICE.

Here's why—

The holiday season has slowed up entries—and the First Period now slipping away affords the largest Bonus Vote for subscriptions of all periods in the competition.

That makes it easier for you to pile up a winning vote—RIGHT NOW.

Of course, you MUST ENTER in order to win the Cadillac or any of the 136 prizes, totaling $15,000.00 which will be distributed within only a few short weeks.

YOU HAVE AN OPPORTUNITY TO WIN EQUAL TO THAT OF ANY PERSON IN THIS CONTEST. ALWAYS REMEMBER THAT—AND HIT THE BALL HARD!

Now, here's what to do!

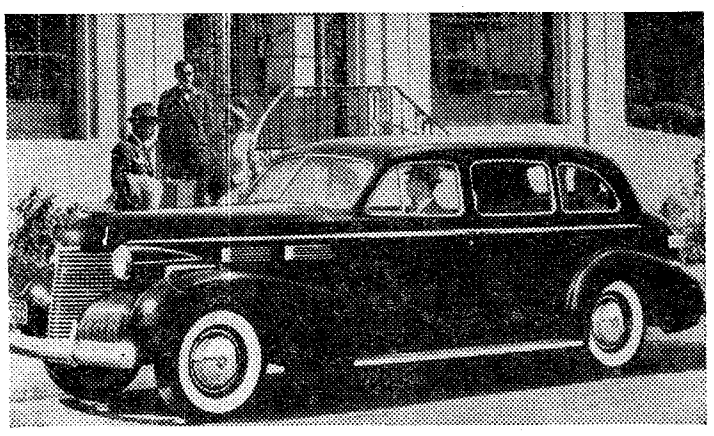
Enter right now by using the Nomination Blank at the foot of this page. That entitles you to 5,000 Votes as soon as it is received in the office of the "Contest Manager." If possible send in your initial subscription accompanied by the "Start Off" Subscription Coupon. By doing that you gather up 20,000 additional extra Votes right at the start. Then since your initial subscription will be a yearly ($3.00), you also receive the regular 10,000 Votes according to Regular Vote Schedule.

THEN YOU WILL HAVE A START OF 35,000 VOTES!

Always keep in mind that by entering the Contest, and using your "driving power" right through to the end you are serving two glorious purposes. First, you are helping to keep Father Coughlin on the air during this most important year in the history of our country and, secondly, you are aiding in the task of driving the circulation of SOCIAL JUSTICE to a half-million.

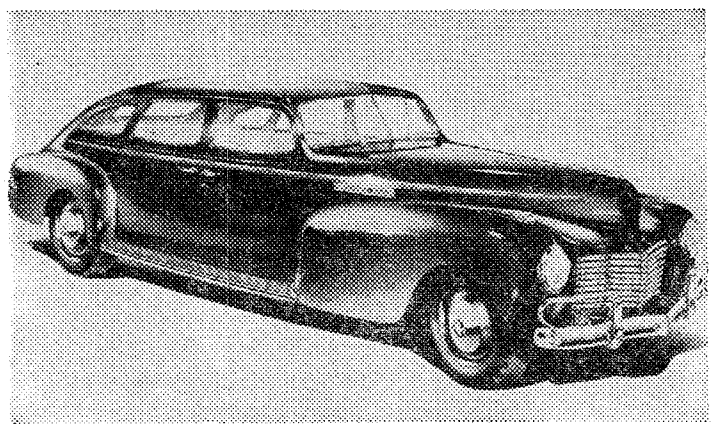
Then—remember—there's that Cadillac.

GRAND PRIZE



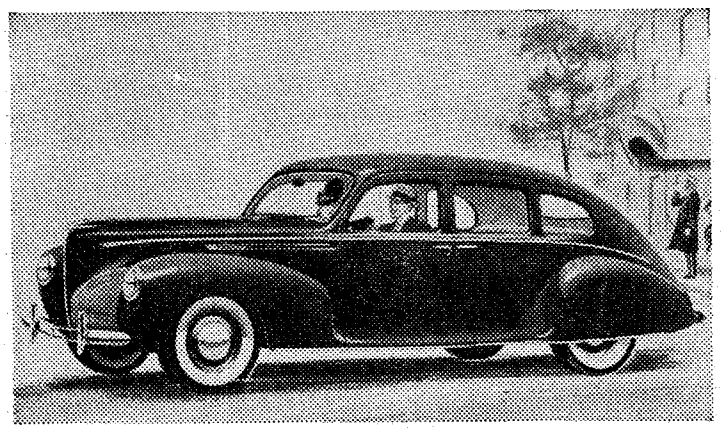
Cadillac 72, Fleetwood Body

SECOND PRIZE



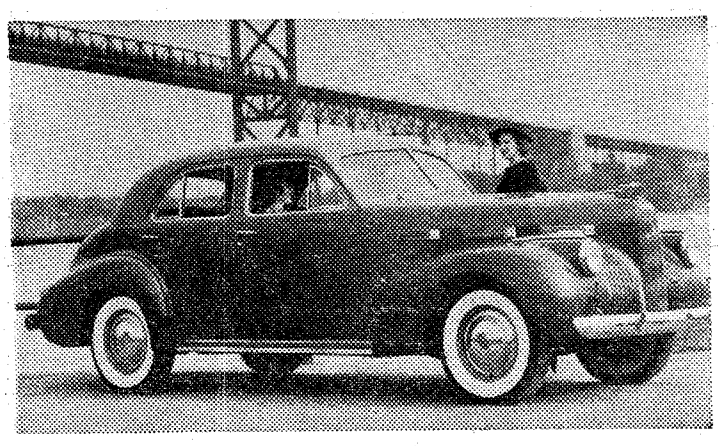
Chrysler Crown Imperial

THIRD PRIZE



Lincoln-Zephyr V-12

FOURTH PRIZE



La Salle 52 Special

Address all Contest Correspondence to:

CONTEST MANAGER, SOCIAL JUSTICE. ROYAL OAK, MICHIGAN

PLENTY OF CASH—TOO!

The Ninth Prize in the great "FORWARD AMERICA" Contest is $500.00.

There will be 100 Grand Cash Prizes totaling $1,618.00 ranging from $150.00 downwards.

Over and above these, 27 Special Cash Prizes totaling $1,000.00 will be distributed during the progress of the Contest to those who turn in the largest number of subscriptions or the highest amount of subscription money during period to be stated later.

So you see, there is not a man or woman, boy or girl, among the army of SOCIAL JUSTICE readers who cannot, with a little work among friends in spare time, "land in the money." But—

IT IS IMPORTANT TO START EARLY!

SCHEDULE OF REGULAR VOTES

On Prepaid Subscriptions to SOCIAL JUSTICE

Subscriptions	Votes
6 months ($1.50)	4,000
1 year ($3.00)	10,000
2 years ($6.00)	30,000

The above are Regular Votes and will maintain the same values throughout the Contest. A special club bonus of 100,000 EXTRA votes will be allowed on each $15.00 worth of subscriptions turned in.

On each new subscription (2-years, 1-year), the following bonuses will be allowed:

40,000 EXTRA votes up to March 4; 30,000 EXTRA votes from March 5 to March 18; 25,000 EXTRA votes from March 19 to April 1; 20,000 EXTRA votes during the final period, April 2 to April 15.

Extra or Bonus Votes are issued only after the conclusion of the Contest.

Get Your Name in the Pot

GRAND PRIZE	**$2,995.00**
Cadillac 72, Fleetwood Body	
Second Prize	**2,245.00**
Chrysler Crown Imperial, 4-Door, 5-Pass.	
Third Prize	**1,483.00**
Lincoln-Zephyr V-12, 4-Door	
Fourth Prize	**1,440.00**
La Salle 52 Special, 4-Door	
Fifth Prize	**1,152.00**
Pontiac 4-Door Sedan	
Sixth Prize	**985.00**
De Soto Custom, 4-Door	
Seventh Prize	**805.00**
Plymouth De Luxe, 4-Door Sedan	
Eighth Prize	**777.00**
Ford Tudor De Luxe Sedan	
Ninth Prize (Cash)	500.00
100 Grand Cash Prizes	1,618.00
27 Special Cash Prizes	1,000.00
Total of Awards	$15,000.00

A Subscription Got Today Could Mean Victory

FREE VOTE COUPON

Good for 100 Votes in "FORWARD AMERICA" Contest starting with this issue.

CONTEST MANAGER, SOCIAL JUSTICE
Royal Oak, Michigan

I hereby cast 100 Votes for—

Name.....
(As a Contestant in your $15,000.00 campaign)

Address.....

City or Town..... *State*.....

This Coupon filled in and sent to the CONTEST MANAGER will count towards winning a prize in the great Contest.

Must be sent in before Midnight of Jan. 31

'Start Off' Subscription Coupon

(Good for 20,000 Votes)

Return this Coupon to the Contest Manager with your first yearly subscription payment ($3.00), either old or new, and you will receive 20,000 votes, in addition to the votes allowed on Regular Vote Schedule.

Name of Subscriber.....

Address.....

City or Town.....

State.....
(Your own subscription or renewal will count)

NEW SUB..... OLD SUB.....

This coupon, accompanied by the Nomination Blank and your first yearly subscription, will start you in the great Contest with 25,000 Votes, plus the Regular Votes on the subscription, as shown in the Regular Vote Schedule. Only one of these coupons will be credited to a Contestant.

NOMINATION BLANK

(Good for 5,000 Votes)

.....1940

Contest Manager, SOCIAL JUSTICE,
Royal Oak, Michigan.

Please enter my name as a Contestant in the "FORWARD AMERICA" Contest. I understand this Blank filled out and sent in will entitle me to 5,000 Votes and that my first yearly subscription, old or new, will entitle me to 20,000 Votes.

My Name is.....

My Address is.....

City or Town..... *State*.....
(*You may nominate yourself or any other person*)

ONLY ONE OF THESE COUPONS WILL BE CREDITED TO A CONTESTANT

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Cottonpickers' Plight Worst

(Continued from Page 10)

Tillers Are American Whites; Not Mexican Peons

Absentee landlords—those "farmers" whose hands never touch spade, seed or plow, control most of the cotton lands recovered through irrigation of arid wasteland. Rather than split their holdings into family-sized plots, they find it more profitable to rent it out to large scale operators on the cash-lease system. The operators, and the landlords, thus foster serfdom in its most miserable form.

Similarly, the tillers of this recovered soil no longer are Mexican peons, or low-wage Puerto Ricons—the cotton pickers of today are American born whites. They are lured to this land by radio, handbill and newspaper advertising—lush promises of high wages and comfortable living conditions. They are lured from the surrounding states of Missouri, Texas, Oklahoma and Arkansas. They are not habitual migrants. They are Americans in search of a better life.

Cotton farming in Arizona is not a year-round business, except for a small maintenance crew. In large part, the thousands are employed only during the chopping and picking seasons—the summer, autumn and early winter months. And their "yearly" earnings thus are lowered because of this limitation.

Monthly Wage for Pickers: $46.28 Per Family of Two

In the 1937-38 season, the latest season for which statistics are available, of 37,000 workers employed in Arizona's cotton lands, only 7,000 were residents of the state. The rest were recruited — on promises of monthly family income ranging upwards to $150 a month.

But their wages were not $150 per family, per month. Their wages, for a family of two, averaged $46.28 a month, and for a family of four or five, the average monthly wage was $63.52, less the usual deductions for shanty-shelter, firewood and light, where light was provided.

For individuals in the cotton field, the average weekly wage was $7.95. Those of the maintenance crews, doing unskilled work; driving cultivation tractors and working year-round, receive from 20 cents to 30 cents an hour.

Whole families emigrate to Arizona's cotton fields, and those of other states. It is these families who inhabit the camps, and who are "checked-off" in their wages for rental of the tin-side shanties without floors or windows. Some private camps are relatively good. Some have showers, nursing service, light and heat. Others in the majority have no showers, inadequate sanitary facilities, no floors, no light, no heat.

Food From Tin Cans—Some New, Some Used

The shanties, about the size of a one-car garage, are not intended to house more than two individuals. However, in the height of the season they are crowded with ragged tenants to the number of four, six or even as many as ten. There is no electricity in the average camp. There is no screening for the flapping doors, and few, if any, shade trees.

The diet of the cotton pickers fails even to reach the level of the most lamentable relief ration. Inexpensive, starchy foods for the most part are used. Vegetables are rare, except in camps bordering on the vegetable-growing areas. Fat pork is the only meat available, and little of this. Food is prepared in tin cans, new or used.

There is no medical care for the cotton pickers, their meagre wage precludes it. Communicable disease is high in the camps, and so is the mortality rate. Regular residents discriminate against the "floaters," and this discrimination is carried to the schools, public institutions, and even to the relief offices. The pickers do not vote, because they are unable to establish a residence owing to their transient status.

Cotton Pickers' Life—Short and Miserable!

The life of a cotton picker is a short, and a miserable one. There are no entertainments, no movies, no church, no recreation. Only back-breaking toil from dawn to dark, for $7.95 a week for a single man, or $11.57 for a family.

Here is a major cause of America's economic distress. Here is stark evidence of America's failure to provide for her own. Here is ample proof that an eccentric something in America's economic cogs is throwing the machine out of balance. And here is a prime cause of Communism's menace in the farm lands, as well as in the cities.

Will this administration, or another, awaken to the need of the underprivileged? The thousands of the cotton lands are hoping that it will.

Communism Faces Farm

(Continued from Page 10)

land and buildings steadily increased. Thereafter, however, it declined precipitously. In 1910, it was $39.60 per acre. In 1920, after the war-time boom, it was $69.38. By 1925, it had fallen to $53.52, and by 1930, to $48.52. In 1935, it was $31.16—appreciably less than in 1910. Not only was the value per acre less but the total value of farm land and buildings in 1935 was $32,858,000,000 as compared with $34,801,000,000. This decrease in the total value of farm property took place in spite of the fact that during this period the proportion of the total national land area devoted to farming increased by 9.2 per cent. So far as the Commission is aware, no other major national economic activity operates today with a smaller capital than in 1910.

"Not only has the capital devoted to farming been partly eaten away, but the farmer owns an even smaller share of that capital. In 1900, 23.2 per cent of the total farm acreage was operated by tenants. In 1925, the figure had risen to 28.6 per cent and in 1935 to 31.9 per cent. The number of farm tenants grew by more than 200,000 between 1930 and 1935 and stood at 2,865,000 on the latter date.

"The effect of the depression upon farm ownership is indicated by the fact that the number of foreclosures per thousand farms (including forced sales and related defaults due to nonpayment of taxes, mortgages and mortgage interest), which had varied from 19.5 to 23.3 in the 4 years before the depression, rose to 41.7 in 1932 and to 51.4 in 1933, and stood in 1936 at 26.2—still higher than before 1930. Assuming that the individual farms were not foreclosed more than once during the depression, more than 236 farms out of every 1,000 were foreclosed between 1930 and 1936."

The League of the Little Flower Requests You to Pray for the Sick and the Dead

"I beseech you therefore, brethren, through our Lord Jesus Christ and by the charity of the Holy Ghost, that you help me in your prayers for me to God."—Romans 15:30

DECEASED

CALIFORNIA
J. J. Boyan — *San Francisco*

CONNECTICUT
Dr. John Sagarino — *Hartford*

ILLINOIS
John Breen — *Chicago*
Mrs. Laura G. Hansen — *Chicago*
Mrs. Bridget Magnus — *Chicago*
Deborah Moore — *Chicago*
James L. Quinlan — *Chicago*
Mr. Fannon — *Springfield*

INDIANA
Frank G. Gerber — *Fort Wayne*

IOWA
Mr. John Hunter — *Davenport*

KENTUCKY
Mrs. Vogt — *Covington*

MARYLAND
James Casserly — *Baltimore*
Miss Mary Casserly — *Baltimore*

MASSACHUSETTS
Mrs. Esther Anna Daly — *Lowell*
David Whalen — *Newtonville*

MICHIGAN
Mrs. Mary O'Henley — *Bad Axe*
Dr. Joseph I. Dalpe — *Saginaw*

MINNESOTA
Frank Arendt — *Frazer*
Sabina Kiff — *Glencoe*

MISSOURI
Catherine Naumann — *St. Louis*

NEW JERSEY
Marie Radleigh — *Lyndhurst*
Jennie Di Matteo — *Orange*

NEW YORK
Thomas and William Delmour — *Astoria*
Joseph Ward — *Cohoes*
Margaret Mangan — *Jackson Heights*
Patrick Landers — *Jamaica*
Fred J. Myers — *Syracuse*

OHIO
Miss Rita Keck — *Newark*

PENNSYLVANIA
Joseph Gigler — *Arnold*
Mrs. Josephine Godley — *Philadelphia*
Mr. L. Godley — *Philadelphia*
Mr. James Joseph Kehoe, Sr. — *Philadelphia*
Sophie Milashersky — *Philadelphia*
Achille Lunadri — *Pittsburgh*
Mrs. Francis Richards — *Reading*
Mrs. Sarah McKee — *Scranton*
Nicholas Gurgiolo — *Wilkinsburg*

WISCONSIN
Albert Gleissner — *Thiensville*

FOREIGN
Lady Marie Dickens — *England*
James Longan — *Ireland*

ILL

ILLINOIS
Mr. Albert Banks — *Chicago*
Mrs. Veronica Cassin — *Chicago*
Irvin Black — *Chicago*
Mrs. Katie Black — *Chicago*
Nick Pauly — *Chicago*
James Ridge — *Chicago*
Mrs. Catherine Breen — *Evanston*
Sister Rose — *Springfield*

KENTUCKY
Mrs. L. M. Polley — *Waverley*

MARYLAND
Jane F. Goodloe — *Baltimore*

MASSACHUSETTS
Miss Florence C. Dyer — *New Bedford*
Mrs. Joseph Rogan — *Plymouth*
Annie Miley — *Roxbury*
Mrs. Mary E. Young — *Somerville*
Adeline Cochrane — *Waverly*

MICHIGAN
Mrs. Gladys Van Dusen — *Coldwater*
Mary and Carolyn Vogel — *Detroit*

MINNESOTA
Henry Mason — *Hopkins*

NEW JERSEY
Jim McLaughlin — *Trenton*
Thomas Barry — *Weehawken*

NEW YORK
Thomas Kelly — *Brooklyn*
Mrs. P. O'Malley — *New York*

PENNSYLVANIA
Sister Mary Alicia — *Erie*
Mrs. Tillie Gigler — *Millvale*
Mrs. Josephine Battimo — *Philadelphia*
Jeanette Epple — *Philadelphia*

TEXAS
Mary Angelo — *Laredo*

VERMONT
Mr. and Mrs. W. E. Streeter — *West Charleston*

FOREIGN
Very Rev. Msgr. T. A. Newsome — *Worcestershire, England*

U. S. Cracks Down

(Continued from Page 3)

upon the good Jews of America to join with good Christians in liquidating all persecutions, after Jewish organizations had asked the support of Christians to protest against the persecution of Jews by Nazi Germany.

No official Jewish support for Christians protesting the persecution of Christians in Spain, Mexico and Russia was forthcoming. Instead, a concentrated barrage of vituperation and attack was directed against Father Coughlin.

Naturally, many of the priest's friends protested against this paid-for propaganda, but to no avail. They paraded before radio stations that kept Father Coughlin off the air, but which permitted un-American programs to be broadcast over their stations.

Out of all this a number of organizations were formed—in New York specifically, there were the "Christian Front" and the "Christian Mobilizers." In both of them were thousands of good friends of Father Coughlin; in both were thousands of good Christian Americans.

Father Coughlin's attitude toward all organizations, including the Christian Front, was carefully stated in a signed statement printed in SOCIAL JUSTICE on August 14, 1939, and reproduced on Page 3.

At press time for this edition of SOCIAL JUSTICE complete facts are not available. Those at hand indicate that in a Federal raid upon a "sports club" an "arsenal" was found. The "armament" consisted of a ridiculously futile list of weapons, compared with the implements for sabotage on the West Coast disclosed in the recent Bridges deportation hearing about which nobody got very excited.

Divine Heart of Jesus convert sinners, save the dying, deliver the holy souls from purgatory (Indulgence of 300 days, every time. Pius X, Nov. 6, 1906.)

You are invited to join the League of the Little Flower.

Benefits: 1. You are remembered every morning at Mass at the Shrine of the Little Flower.

2. You are remembered every morning at a Special Mass said for our intentions at the Tomb of Christ near Jerusalem.

Obligation: Each day say the Lord's Prayer for the intention of the Little Flower. Her intention is to lead souls back to God.

Privileges: You are privileged to enclose the names of the deceased members of your family. They will be remembered each day at the Sacrifice of the Mass.

Fees: Each living member is requested to contribute one dollar a year.

The money derived from this will be used to help Father Coughlin promote his religious activities.

Mail your membership dues to Father Coughlin at Royal Oak, Mich.

Your prayers are earnestly solicited for our sick friends and for the faithful departed who have recently passed to their reward.

Wishing to take part in the activities of the League of the Little Flower, I hereby make application to become one of its members.

Herewith is enclosed _____ dollar(s) as membership fee for the League of the Little Flower for the person(s) listed below:

Name _____

Street _____

City and State _____

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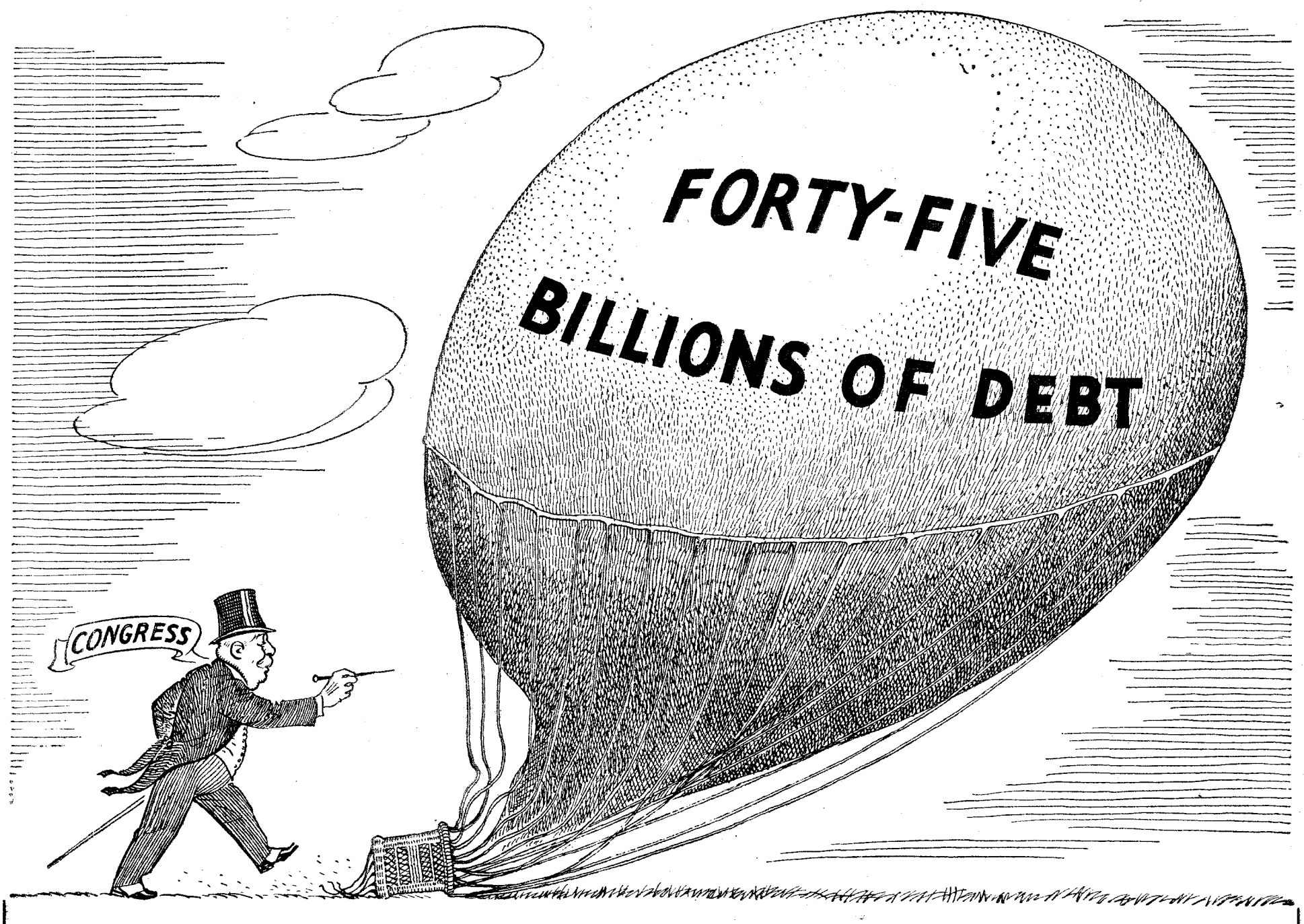

Bankruptcy Can Be Worse Than War

With all its horrors war, while it lasts, can be a stimulus to national business. Though its consequences are dire, there is activity and excitement while the guns roar.

With national bankruptcy there is stagnation, apathy, tedious hunger, lingering misery, and halting death. For years—and years—and years.

The United States has been nationally insolvent for a long time. It is admitted by all that, in the economics of business, insolvency is the vestibule to bankruptcy.

All caution and judgment has been thrown aside in a wild scramble for more bonds, more national debt, more credit money.

Pumped up like a gigantic balloon, the monetary system of the nation teeters and sways in mid-air, on the verge of puncture and collapse.

And, yet, there will be a frantic attempt during this session of Congress to give it a few more shots of the pump.

The credit structure of the United States today is so appalling that, it is estimated, a drop of 20 per cent in the value of Government bonds would bring about national bankruptcy. Therefore, the value of these pieces of government paper, against which our currency is issued, must be fictitiously maintained by further pumping and synthetic "booms" in business.

The day of reckoning MUST come.

When it does come, the people of the United States will recall bitterly the warning of Father Coughlin, repeated so often from Royal Oak.

For ten years the Priest of Royal Oak has lifted his voice for a sane and Constitutional money system, government controlled.

He has pointed out that money based on DEBT cannot survive.

He has pointed an accusing finger at international schemers who keep this nation bound by the fiction of money juggling to the destinies of foreign countries.

He has inveighed against international bankers who oppose every attempt to nationalize the money of the United States.

Father Coughlin has been aided in his great campaign by the contributions of thousands of followers.

But, broadcasting expenses at Royal Oak are too high for him to continue—unless thousands of additional Americans SEE THE POINT and help out.

February 15 is the "deadline." By that time Father Coughlin must KNOW there is available at least Two Hundred Thousand Dollars of broadcasting resources—or leave the microphone to international scallawags and war-mongers.

Will you do your part to give Father Coughlin the assurance he must have? Will you do it now by making a donation of from $1 to $20 to the Broadcasting Fund?

Everybody must help—or bankruptcy can win.

SOCIAL JUSTICE PUBLISHING CO., INC.
Royal Oak, Michigan.

I wish to contribute to the 1940 Broadcasting Fund so that Father Coughlin may continue to spread principles of genuine Americanism.

I hereby pledge the sum of $_____ which I am enclosing herewith or which I will send in two equal monthly remittances on or before January 20 and on or before February 20.

My Name Is_____

My Address Is_____

City or Town_____ State_____

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NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

RUSSIAN ISSUE BRINGS BRITISH CABINET SPLIT

HORE-BELISHA'S OUSTER POINTS TO TRADITIONAL RUSSO-ENGLISH ENMITY

OUT OF THE "confusion of tongues" resulting from the forced retirement of War Minister Hore-Belisha from England's Cabinet, there once more emerges the lonely figure of Prime Minister Neville Chamberlain—more lonely, if possible; more courageous, more noble than before.

No politician, Mr. Chamberlain—the "Umbrella Man" of peace, in the cartoonists' view—did not seek the easy way of oily political diplomacy in effecting Mr. Hore-Belisha's removal. Mr. Chamberlain did not prepare a favorable press, nor hedge against the explosion. There was the blunt announcement—then wild clamor.

Unbridled speculation followed. Everyone with a speaking knowledge of yesterday's headlines in this strange war advanced his theory. Hore-Belisha's "democracy" was blamed by some; a social "whispering campaign" was alleged by others; a hostile attitude on the part of the Tories by still others.

But none of these explanations, it seems to us, goes to the depths of England's diplomatic necessity, in dipping for an answer to this question.

A quarter of a century ago, Colonel E. M. House, reviewing the European situation at first hand for President Wilson, reported: "It is militarism run stark mad!" He assured his Chief that while England was being drawn into a war on Germany, her greatest fear was Imperial Russia.

"England does not want Germany wholly crushed," Col. House reported, "for she would then have to reckon alone with her ancient enemy, Russia . . ."

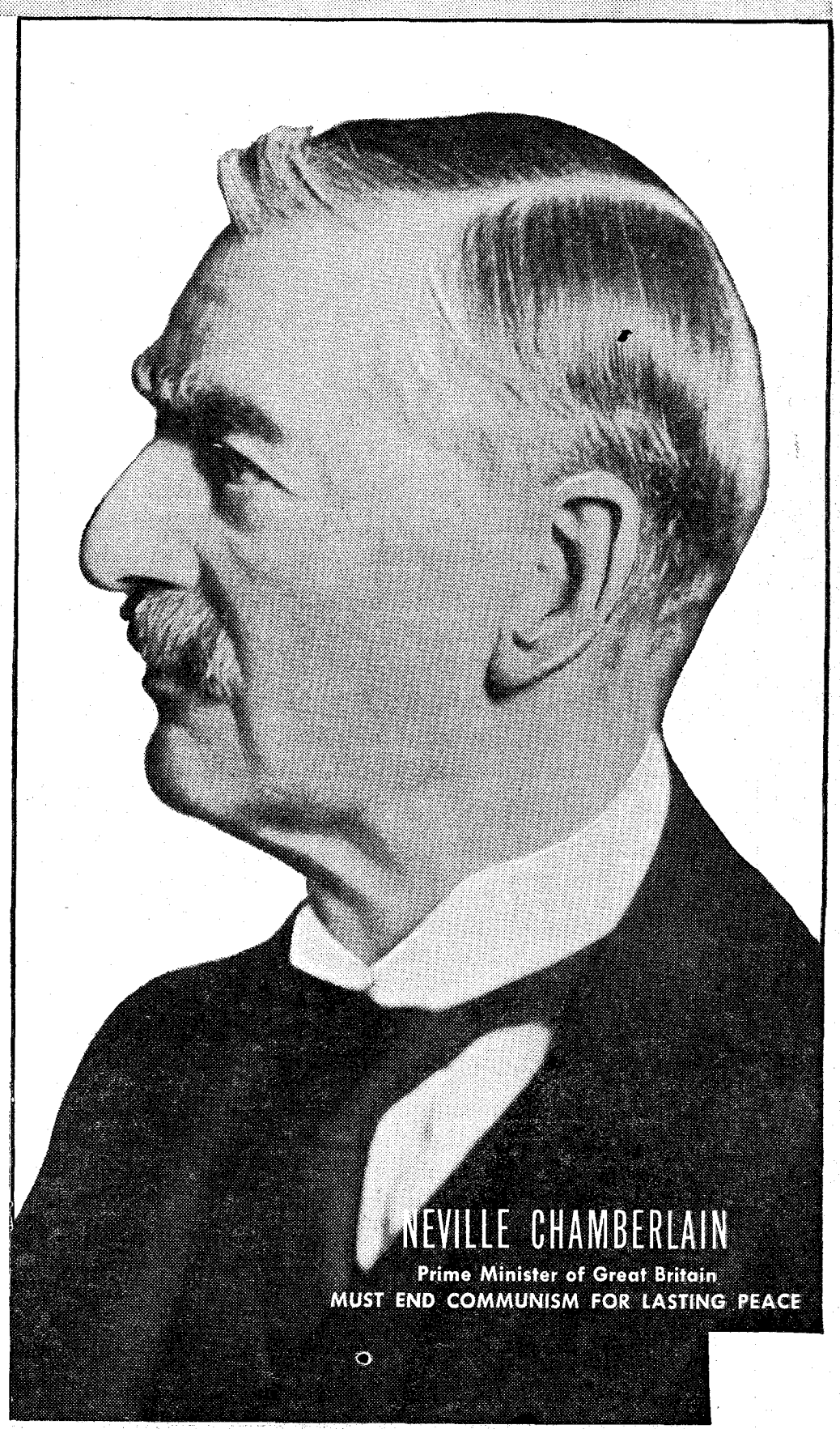
That situation has not changed. England's war with Germany today is but the continuation of the war of yesterday—made necessary by the stupidity and blind hatred at the Peace of Versailles. The old arch-enemy of the East—now a Red Soviet dictatorship—is still the common enemy of Western (i.e., Christian) civilization.

England needs a strong power in Central Europe. England hopes to make Germany that power. All her announced war aims testify to that fact.

But within political England are those who, raging with hatred, refuse to concede these things. They desire the utter prostration of Germany followed by complete, national dismemberment. But at the moment Germany and England have more to fear from atheistic Communism than from the traditional trade rivalry of each other.

Out of the Northeast the Asiatic hordes of Red Communism have poured, to be halted by the valiant defenders of sturdy Finland. England has watched the attack, realized her own responsibility for it, and has undertaken to aid Finland's war of defense.

Could it be that the desire of Mr. Chamberlain and his Government to repel Soviet Russia in its Finnish invasion was thwarted by the hand of the internal *saboteur*? Could it be that within the Cabinet a bloc of German haters—not to say Russian lovers—has served to prevent the solidarity needful to a great Government at war?



NEVILLE CHAMBERLAIN
Prime Minister of Great Britain
MUST END COMMUNISM FOR LASTING PEACE

THE HON. FRANK MURPHY ADDRESSES JEWS

Social Justice Submits a Dissenting Opinion

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